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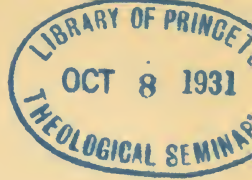
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Wm. C. Bartlett.



THE

✓
LIFE AND LABORS

OF

✓
REV. SAMUEL WORCESTER, D. D.

FORMER PASTOR OF THE TABERNACLE CHURCH, SALEM, MASS.

BY HIS SON,

✓
SAMUEL M. WORCESTER, D. D.

PRESENT PASTOR OF THE TABERNACLE CHURCH.

VOL. II.

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Excepting Reports, missionary documents, and articles in the Mass. Miss. Magazine, Panoplist, &c., all the important writings of Dr. W., which were issued from the press, during his life, are noticed in these volumes. See Vol. I. pp. 132, 179, 257, 263, 280, 336, 373,—(Sermon at the Dedication of a house of worship, *not in Rowley*,* as printed, but in Beverly,) 442, and 457.—Vol. II. pp. 33, 71, 152, 154, 184, 185, 195, 205, 212, 227, 229, 250, 255, 266, 268, 270, 290, 307, 330, 347, 360, 394, and 413.

Since what was said of the miniature of Dr. W., Vol. I. p. 83,—the plate has been re-touched by an accomplished artist. The engraving well represents the original, at the age of forty-five.

The autograph is an example of his signature, in his latter years,—when writing rapidly.

* *John C. Warren*, on p. 255, should be John Warren.

MEMOIR OF THE LIFE

OF THE

REV. SAMUEL WORCESTER, D. D.

CHAPTER I.

Interest in children. Tabernacle School. Address to a Classical School. Attention to young men. Letter occasioned by the death of Jesse Worcester, Jr. Instruction of students in theology. Intercourse with brethren in the ministry, criticisms, &c. Salem Ministerial Conference. Salem Association. Ecclesiastical Councils. Instruction in Sacred Music. Address at Concord, N. H. Berean Circle. General mode of parochial visits and influence. Letter to one in sickness. Personal affliction and consolation.

“ He watched and wept, and prayed for all ;
And as a bird each fond endearment tries
To tempt her new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way.”

As at the beginning of his ministry, it still was manifest, that Dr. Worcester remembered the charge, “Feed my lambs.” Far beyond what some would have supposed, he could adapt himself to the capacities of the young. While his sermons, for the most part, were too argumentative for their comprehension, it would not be often that they could not find a word in season, which they would hear to remember. When, as was most common, the preacher announced “Improvement,” “Remarks,” “Inferences,” or “Reflections,”

tions," it was taken as a sign by some of the more advanced among the children, that they might now listen with understanding and profit. Others, waking up from a sound sleep, and mistaking the "*secondly*" of his "Improvement," for that of the general heads of division, would begin to sigh over the prospect before them.

Sometimes he invited a meeting, between the morning and afternoon service, at which he might ask and answer questions concerning the subjects of preaching, the heads of a sermon, and other topics suggested. He was much gratified with the interest, which the more mature among his young people were accustomed to take in such a privilege.

The Assembly's Catechism, he was careful should be taught his own children, every Sabbath, and to all others, as far as he could have influence. From time to time, he gathered the children together in the "vestry," and always would appear among them like a father among his own. He questioned them from the Catechism, and from the Scriptures; and with the sweetest tones of affection exhorted them to remember their Creator in the days of their youth, and commended them to the "Great Shepherd and Bishop of souls." He had a word for every one of them, when he entered a family. And they would have forgotten their names, as soon as the feelings which they had, when he laid his soft and gentle hand upon their heads, and spoke the words to them, which, with his endearing smiles, were as the blessing of Jacob upon the sons of Joseph. As they grew older, they did not shun his presence; but generally accounted it a rich treat to listen to his remarks, in the familiar communion of the fire-side.

When he went to Salem, and for several years after-

wards, the condition of public and private schools was very different from what it has since become. He devised the plan of a school for both sexes, for the especial benefit of the youth of his own pastoral charge. The church took the responsibility of establishing it; and it was continued for a considerable time. The object, as would be inferred, was to make sure of a proper religious influence, in connection with an elevated course of elementary instruction.

Address at Mr. Knapp's School, Salem, Aug. 27, 1811.

“My young Friends,—

We have attended to your exhibitions with great interest, and with great satisfaction. These specimens of proficiency in your studies do honor to your preceptor and to yourselves; must be highly gratifying to your parents and friends; and give a pleasing promise of your future attainments. I have great pleasure in bestowing this praise; and, I trust the applause which you this day receive will prove a powerful incentive to your generous emulation, encourage you to pursue your studies with renewed ardor, and prompt you to persevering endeavors to excel.

A good education, my young friends, is vastly important. It is necessary to unfold, and bring into proper action the noble faculties and powers, with which God your Creator has endowed you; and therefore is of immense consequence to you, in regard to future character, happiness, and usefulness. Learning is one principal thing, which renders one man superior to another, and it will eminently improve and adorn every other excellence or good quality, which you may possess. If you have native genius, learning will contribute to unfold and display it to the highest advantage. If you have good dispositions, learning will assist you to show them in the most engaging light, and direct them to the noblest purposes. If you be truly virtuous and pious, a good education will give

to your virtue and piety their brightest lustre and their benignest influence.

‘Knowledge is more precious than rubies;’ but knowledge is not a natural endowment of the human mind; it must be acquired or learned. Were one of our species to be placed from his infancy, in a situation to have no advantages for learning, he might grow up to the age of manhood, and yet appear but little superior in knowledge to some of the brute creation. This has been demonstrated, particularly in the case of the wild man of Poland, of whom you may have heard or read. Among those with whom you are acquainted, some know but little, and others know much. The reason is, some have learned but little, and others have learned much. Demosthenes and Cicero, Newton and Locke, Addison and Johnson, were great men. But how did they become great? It was by their learning. Had they given no more attention to the cultivation of their minds, than is given by the mass of mankind, we might never have heard of their names; and if *you* will be as sedulously engaged for learning, as they were, you may attain to equal eminence with them.

Not only is learning conducive to greatness, it is also conducive to happiness. Happiness, indeed, primarily depends on the temper of the mind; especially on that real goodness of heart, that right disposition towards God, and towards men, which is the sum of true religion, the essence of true piety and virtue. But if goodness of heart is necessary to fit you for happiness, learning is necessary to open to you the field, and to supply you with the means. While the unlearned man is limited to a narrow circle, the man of science and literature can range in a widely extended field, and derive ever fresh enjoyment from an endless variety of sources. And at the same time that learning widens your range, it will also enrich, elevate, and ennoble your minds. Having tasted the higher and purer sources of enjoyment, having known the happiness resulting from the proper exercise of your nobler faculties, you will learn to despise the low and sordid

pleasures of mere appetite and passion,—pleasures, which tend only to vitiate and debase.

Learning, moreover, is of high importance to usefulness. Not only will it afford you advantages, in regard to the private concerns of life, it will qualify you also, for public usefulness, and enable you to render eminent services to the town, and to the community at large, in which you reside. In this respect, a good education is peculiarly important in a country like ours. Neither an ignorant, nor a vicious people can long maintain a free and happy republic. Ignorant men are not only incapable of managing the great concerns of a nation or a Commonwealth, but are also very incompetent to judge of public men and of public measures ; and are, therefore, always liable to be deceived and misled. And when a people become either so ignorant or so vicious, as to elect to public offices either ignorant or vicious men, their dearest interests are put in jeopardy, and their liberties must soon perish.

But if learning is so important, if the advantages of it are so various and so great, is it not worthy, my young friends, of your most diligent attention, and your most ardent pursuit ? Your advantages for education are very great, and the present is with you a most interesting period of life. You are young, but the purposes for which you came into the world are vastly momentous. The existence which you have so lately commenced, is never to have an end. You are not, like the insects of a day, to flutter and sport for a season, and then to be as though you had never been ; but your destination is high. You are rational beings, and are stamped for immortality. The sun and the stars will ere long fade and vanish away, and the fabric of nature will be dissolved ; but you are to survive the wreck of the universe, and to exist when the sun and the stars shall have ceased to shine. Young as you are, you are now laying the foundation of character, of happiness, and of usefulness for life ; nay, the manner in which you improve the season of youth, and the precious advantages for education, with which you are

now favored, will have an important influence on your destinies for eternity. How weighty is this thought, and how deeply should it impress your minds!

Some of you, my young friends, are now to be removed to the University. Your connection with this school ceases; but you will never forget the scene of your early studies, nor the *moral* any more than the *classical* instructions, which you have here received. Like the great Cicero, you will always remember with gratitude and respect, the worthy preceptor of your early youth. And though you pass from under the immediate eye of your parents, you will carry with you a tender and grateful remembrance of the thousand proofs, which you have witnessed of their love to you, and their ever-watchful concern for your conduct and your welfare. They will love you still, and their concern for you will never sleep. It is for you to see that they are gratefully requited. At college, you will find yourselves in a new situation, and in the midst of new scenes; you will form new connections, and be exposed to new dangers, as well as invited to new objects of high and laudable attention. And let me assure you, young gentlemen, you will find the need of all the good instructions and counsels, which you have received from your parents, from your preceptor, and, shall I add, from your ministers, to fortify your minds against surrounding temptations, and to direct and prompt you in the safe and the good way. You will all, we trust, at this important crisis, summon up your minds to manly, and noble, and serious reflection. Weigh well the high purposes of a public and liberal education, and go with a settled determination to make good scholars, and in all respects to acquit yourselves well. It will be no part of your ambition to figure among the dissolute, the idle, the disorderly, or the vain coxcombs of the college. But your associates, your chosen companions, will be the studious and the virtuous,—the youths of correct habits, of good minds, and of pure and elevated views.

In the outset, you will fix it with yourselves as a maxim, to do everything well; particularly, to neglect

no part of your studies, but to make yourselves masters of every lesson. This, I can assure you, will eminently conduce both to your proficiency and to your pleasure, in your classic course. The student, who allows himself to be only *occasionally* negligent at first, is in danger of becoming *habitually* so afterwards; at least, is likely to lose his ardor and his delight in study, to fall back in his class, and to drag heavily and irksomely along to the end of his college course. But the student, who makes a point of preparing himself well for every recitation, finds his studies more and more easy and pleasant, feels his generous ambition quickened at every stage, and pursues his course with continually increasing ardor and delight. This habit of attention, this diligence in study will greatly conduce to your general regularity of conduct; nor will your general regularity of conduct, your strict observance of the laws of college, and of all the rules of decorum, and of virtue, less conduce to your pleasure and progress in your studies. I shall be indulged to say, that the remark has been not unfrequently made (and I believe not without reason,) that, generally, the sons of wealthy families, by no means show themselves the best scholars at college. The reason, doubtless, is, that they do not, so much as others, feel the importance of their education to their future prospects in life. But this remark, we trust, young gentlemen, will never be applicable to any of you. If you are of opulent families, and not in a situation to depend entirely on your own exertions for an establishment in life, how much the more creditable to you, will it be to cultivate your minds with industrious care, to form your characters on the solid principles of virtue, and to depend for distinction, not on any adventitious advantages, but upon your own personal merits?

If wealth gives consequence, how much better when that consequence is only an appendage of sterling and distinguished excellence of character? If, after completing your course of studies, you will not be under the necessity to devote yourselves to the drudgery, or the toils of professional business, what eminent advan-

tages will a good education and solid personal worth, together with your easy circumstances, afford you for attaining to high respectability and usefulness in the world! Let these considerations take possession of your minds, and have an abiding influence with you; and the highest hopes of your parents and friends respecting you,—hopes inspired by your general behavior hitherto, and by the pleasing exhibitions of this day, will not be disappointed. Go, then, young gentlemen, with our best wishes and most fervent prayers. Go, and do honor to yourselves, to your friends, to your country, and to your God!

To all of you, as well to those who are still to remain here, as to those who are now to leave this school, the observations now offered, address themselves with force. You have all your several parts to act in the great drama of the world. Your fathers will soon have done with the busy scenes of life, and will leave them to you. Yes, if, as we pray, He, in whose hand your breath is, preserve your lives, you, who are now so free from care and so thoughtless, perhaps, of the weighty concerns of men, are soon to come forward into action. You are soon to be fathers of families, active members of society, officers, perhaps, of the town, of the Commonwealth, and even of the nation. Interesting thoughts, and big with importance to you and all around you! What an impression should it give you of dignity and of consequence? Accustom yourselves, then, to rational and serious reflections. Consider what you are, and what you are destined to be; and rouse yourselves up to manly thought and exertion. Do not your hearts beat high with a generous emulation? Do you not feel the noble resolve forming in your breast, that you will rise to excellence, and that the world shall know you are in it, by the laudable exertions which you will make, and by the good which you will do? Yes; you may be good, you may be great, you may be useful, you may be happy. Fix your eyes, then, on the greatest and best men you have ever known or heard of, and resolve to be as great and as good as they.

But remember, that if you would be so, you must not be *learned* only ; you must be virtuous also, and pious. You must remember God your Creator, and Christ your Redeemer, and be obedient to the Gospel of divine truth and grace. Of all the knowledge in the world, the true knowledge of God is infinitely the most important. Of all the books in the world, the Bible is incomparably the best ; incomparably the best, to give to the young man knowledge and discretion. It is the book of God ; it contains the counsels and instructions of infinite wisdom, and it is able to make you wise, both for time and for eternity.

Beware, my young friends, beware of the person who treats this book with levity. It has been the study and delight of the best and greatest men of any age or country ; among whom were Newton and Locke, and Addison and Jones ; and it deserves the most diligent and serious attention of every student, and of every person. Let this book, my young friends, always have a place near you, and never for a day be neglected. Make yourselves familiar with its contents ; allow it to have its proper influence upon your hearts, your thoughts, and your actions ; and you will be guided in the way of truth and safety ; will grow in wisdom and in favor with God and man ; and will assuredly attain to glory, and honor, and immortality !”

In regard to this Address, it was said by the gentleman who furnished a copy :—

“ I call your attention to it now, because being present at the time and somewhat familiar afterwards with the parents and friends, I had an opportunity to know, how those gentlemen, differing as they did from your father in religious respects, bore their unqualified testimony to the extraordinary powers of his heart and mind.—I borrowed his address and copied it at the time.”

It will thus surprise no one to learn, that, the young men of the Tabernacle, especially such as indicated those traits of mind and character, which would give them a prominent place and influence, were the objects of the pastor's watchful and most affectionate regard. No minister among his contemporaries can be named, more remarkable for his interest in all promising youth, within his immediate charge, and in the circle of his extended acquaintance. He was truly a father to them. Many, who were not of the families of the Tabernacle, received a blessing from his counsels, such as they never derived from any other human instrumentality.

An example may be given from the reminiscences of the Rev. I. W. Putnam, of Middleboro', as communicated in the freest manner of fraternal correspondence.

“*Middleboro'*, Nov. 11, 1846.

Dear Brother,—

I have just learned from Dr. Cogswell's N. H. Repository, that you are preparing ‘an extended biography’ of your late honored father. I am very glad to hear this. * * *

He gained a slight acquaintance with me at my Commencement at Dartmouth College, 1809; and when, soon after that, I went to live in Salem, as a Law student, he took special pains to cultivate an intercourse, which was as useful as it was gratifying to a *young man*. He gained fast upon my esteem and love and confidence; and it was, subsequently, under God, through the influence of his character and ministry, that I came to hope I knew something of the Gospel *experimentally*. I mention this only to illustrate the excellence of his character *in this respect*. The intimacy and confidence, to which he admitted me at his house and in his study, up to the time of

my leaving Judge P.'s office and going to Andover Theological Seminary, served only to place me under more obligation to his kindness; and the longer I live, the more I admire his condescension to me *and other young men* of that day; and the more, too, do I wonder how he could do it amidst all his pressing and weighty cares and labors.

If he was a father to me then, he was, if possible, more so, when, after leaving Andover, and having a call to Portsmouth, and one as an instructor at the same time, he devoted so many of his hours and thoughts to my humble case.* And what he was to me then, he continued to be the time of his death.† I had frequent occasion to consult him on difficult questions in our church. He was ever prompt and able in his advice. I have now before me four of his letters, received in those years, which I have ever valued highly.

Yours, ever,

I. W. PUTNAM."

The difficulties which he himself had experienced, in obtaining an education for public life, undoubtedly rendered him far more susceptible of affectionate concern for all young men, who had to struggle with embarrassments, while seeking to prepare themselves for usefulness. Very many had occasion to remember his friendly counsel and his generous assistance. His advice was often sought, and was so given, that the impression was for life.

Perhaps no one has ever felt more of the yearning of affection for young men in general, who were of

* "He was with Drs. Spring, Wadsworth, Porter, Dana, &c., on the Council at my ordination, at Portsmouth. One of the most difficult cases of that day. What he did *in the Council* and *out of it* showed a spirit of *extraordinary wisdom*."

† "I apprehend that many ministers, especially in our denomination, fail of due attention to *young men*."

promising abilities and character. Some who evinced rare gifts and graces were dear to him, as if they could be hardly dearer, if they had been of his own children. He seemed to have new hope for the church and the welfare of the world, whenever he became acquainted with any such, who had previously been unknown to him.

Cherishing such views and feelings, it was, as would be expected, with no common satisfaction and joy, that he marked the signs of promise in the families of his brothers. He loved their children tenderly, and they loved him in return, as if another father. He was solicitous for the intellectual and moral culture of all of them,—the daughters no less than the sons.

Among those, who had been most under his eye, the eldest son of his brother Jesse, bearing also the father's name,—had very early awakened his highest hopes. He looked upon this nephew, as standing in the fore-front of the young men of his generation. And of all that mingled their tears with the sorrows of the bereaved parents, there were none whose words of condolence were more truly “a healing balm” to their “wounded breast.”

Mr. Jesse Worcester.

“Salem, Sept. 29, 1809.

My dear Brother and Sister,—

I need not tell you, that I am deeply afflicted with you in your afflictions. To know that you were in sorrow would be matter of grief to me, even had I no sorrow in your case on my own account. But it is otherwise, far otherwise with me in the present instance. Your son, so deservedly dear to you, was also dear to me. He had been much in my family, and by

his amiable disposition and deportment had raised himself high in my affection and esteem; my hopes also respecting him, that he might be an honor to the family name and greatly useful in society, were raised. But he is gone. Our affections are bereaved of an object of delight, our prospects respecting him in this world are desolated, and we are left to mourn not only a private, but also public loss, which cannot but be deeply felt by many. But though I claim to have a part in your affliction, not merely by way of sympathy but as myself a mourner; yet too well I know the peculiar feelings of parents, too powerfully have I felt what it is to be bereft of children, and how on such an event a thousand recollections and reflections which parents only can know, rush upon the mind and overwhelm the heart, to imagine that my affliction bears any proportion to yours. To you this first breach upon your numerous family must be a painful stroke indeed; and if it had been long expected, and you had supposed your mind in some measure prepared for it, yet I doubt not it has given you a shock of which you were little aware, and has pierced you through with sorrows, of which you had previously but little apprehension. I judge from what I have myself experienced, even in the loss of young children, something of what you must experience in the loss of one so far advanced in years, in improvement and in promises, and prospects of usefulness. But while I tenderly mourn with you, and offer my affectionate condolence in your affliction, I rejoice in the persuasion that I entertain, that you are not without infinitely better consolations than I can impart. I trust even that you have not to mourn, as others who have no hope. From the last conversations which I had with Jesse, I could not but gather a hope, that he was evangelically reconciled to God, and thus prepared for a happy exchange of worlds. If you have yourselves this hope respecting him, it must greatly alleviate your mourning, and take from your affliction its most painful sting. But however the case may be in this respect, still to the christian mind there cannot be wanting a ground of com-

fort. Afflictions, we know, spring not from the dust, are not the effects of a random chance, but are the appointment of an all-wise, all-foreseeing God, who intends them all for the highest good, and however dark his dispensations may be to us, yet with him there is no darkness at all. This I think is the fundamental argument for resignation, and the grand source of comfort in all the afflictive scenes of this trying world. This reconciled Eli to the severest doom that was ever denounced. This calmed the sorrows of Job, under all his unparalleled distresses. And this, let me add, fortified the man Christ Jesus, at the approach of his immeasurably bitter agonies. The cup which my Heavenly Father has given me, shall I not drink it? It is your Father, my dear brother and sister, your Heavenly Father, who loves you with an everlasting love, and whose covenant is ordered in all things and sure, who has brought you into this furnace. This, I trust, will console and support you; and O may you find it good to be afflicted.

Were it convenient, I would certainly visit you at this time, but I cannot. But to supply this want, and the great defect of this letter which I was obliged to despatch in great haste, I send you with this, a sermon—which I have lately preached,—for your perusal, which you will have the goodness to preserve and return. Happy shall I be, if it afford you any consolation.

Our love to all your family.

Affectionately, your brother,
SAMUEL WORCESTER."

It was his delight to teach, and in every way to aid the improvement of those, who might themselves extend the advantages of intellectual and moral culture. Although so incessantly occupied, and with labors daily increasing, he did not decline to receive into his family one or more young men, who were preparing for the pulpit; beside giving occasional instruction to

others, who were resident, or were sojourning in the neighborhood. This he did after, as well as before, the establishment of the Theological Seminary at Andover, in 1808.

In this Seminary he took a deep interest. With its founders he was intimately acquainted. He mingled in their counsels, assisted in harmonizing their differences, and devoutly rejoiced in the result. He anticipated immeasurable benefits to the Church of Christ, from the labors of his personal friends, the Professors, in their respective departments.

Such a course of instruction, as that pursued in this first American Theological Seminary, he preferred, in general, to that which had been commenced, from the settlement of the country. He encouraged young men, who had not strong reasons to the contrary, to spend the full period, at Andover, rather than enter the ministry by a shorter course, and under the guidance of a private teacher. And the significant earnestness of his eye, could not well be misunderstood, when, after looking at the consecrated edifices from a distance, he said to the youth who was riding with him: "And my son, if you should give your heart to God, it would be a great satisfaction to me, if at some future day you should be a member of that Seminary."*

But for ten years after the Seminary had gone into operation, and so long as his health and engagements would possibly allow, he was seldom without a charge of some candidates for the sacred office. Without an exception, they revered him, as if no man living were worthy of higher confidence. And if the Seminary at Andover had not been founded, his house would

* The son was there in 1822-3; before accepting an office at Amherst College.

probably have been the largest theological school in the community.

“As an instructor in theology,” says one of his students, “Dr. W. exhibited kindness and ability. He inculcated upon his students, that, as one great means of becoming faithful pastors, they must understand, believe, love, and declare the whole truth of Revelation, without any compromise with the allurements of science falsely so called. He urged upon them both by word and deed, that, as stewards of the mysteries of God, they should first and supremely discharge their obligations; let the opinions, objections, and influence of others be what they might.

His mind so applied the knowledge which it received, as to be furnished with a valuable stock of original, as well as acquired thought. It moved in a sphere above the common routine. It took extended surveys of men and things, and was strengthened in its strength and elevated in its elevation.

His attention to the various topics, which called for his consideration, was steady and close. Not only from scientific, moral, and religious sources, but also from surrounding objects; from the works of creation; from passing events of the world; and from the characters of men, he drew lessons for the promotion of virtue. His perception was clear and comprehensive. It saw through questions of difficult solution, as with the eye of intuition. He did not ‘see men as trees walking.’ His judgment was strong and correct. It was too vigilant to be imposed upon by the flowers of rhetoric, and the sophistries of eloquence; by the appeals of passion, and the influence of prejudice. Its decisions seldom failed to be approved by persons of enlightened views, and conscientious principles. It was his more than commonly accurate conclusions, that justly secured to him the name of a wise man.

His memory was like a well ordered store-house, which has a place for everything, and everything in its place. It could, as it were, lay its hand on what was wanted for immediate use, without throwing its other

deposits into confusion. It was of the preferable kind, which treasures up and recalls ideas, rather than mere words.

His imagination was rich and well disciplined. While it readily served him with ingenious comparisons to illustrate and enforce, it proffered the silver and gold, without the hay and stubble.

His power of reasoning held an eminent rank among his other endowments. It would equally compare with that of our greatest men. He was not satisfied with the surface of truth, but would explore its very foundations, when required to discuss important questions. With those who could handle only a small lever, and when he saw no need to put forth his chief might, it might have been supposed, that he was no more than a common match for them. But when Greek met Greek, when the contest of intellectual superiority commenced, and he had a part therein, then would he prove himself in no way inferior to any of his opponents. It was in gymnastics of this kind, that he was seen and confessed to be, a Hercules of mental strength.

Thus largely favored with such a power of reason, Dr. Worcester independently applied it, as far as the limits of human prerogative allowed. Still he was conscious, that this faculty should never be urged beyond the province, to which it is justly, wisely, and divinely assigned. He had learned, that it was sacredly obligated to bow before the authority of Revelation; and cheerfully receive its doctrines, however unable to explain the connexion between them. Thus taught, he derived a pure and elevated enjoyment from sitting at the feet of CHRIST, and consecrating not only his reason, but his entire self to so glorious a High Priest."*

In perfect coincidence with these notices of Dr. Worcester's qualifications as an instructor in theology, another witness, the late Rev. Philip Colby, has testified.

* Letter of Rev. J. B. Felt,—who had grown up under his pastoral care.

“Previous to my introduction to him by Dr. M., in Jan. 1812, I had known him only by his public reputation, which was deservedly very high. When about to become an inmate of his family, and study theology under his direction, Dr. M. remarked, that I could not be placed in a better situation to acquire the knowledge I sought; for, although such were his engagements, that he would not have so much time to devote to me, as some other men might, it would be more than made up by the clearness and purity of his teaching, ‘which,’ said he, ‘will be all pure gold, with no alloy.’ * * * *

As regards his capacity and manner as an instructor, I need not say, that he was well qualified by his literary and theological knowledge, and an amiable and kind disposition. He was also very nice in his discriminations, and very accurate, if not sometimes severe in his criticisms.

But there was one very important and excellent trait in his character, as a teacher. He took care never to discourage, or break down the pupil. While criticising a piece of composition, he would watch the effect of his remarks upon the writer, and when he perceived, that he was bearing too hard, he would immediately relax, and say something so favorable as to reassure him.

My manuscripts, submitted for correction, were sometimes returned so underscored, as almost to discourage me; but I was determined to persevere, and raise them above such correction. Still, with all my hard labor, they came back grievously marked. I thought at last I would try an experiment, and see if I was the only writer condemned to perpetual failure. *So I copied verbatim some paragraphs from some eminent authors, of a character not to be recognized, without adding the quotation marks.* But, behold, they as well as my own composition, came back corrected! This gave me fresh courage.

He was remarkable for condensing in a single sentence, some powerful and important thought, express-

ing or implying much of a practical and useful nature, which would make a lasting impression.

As I commenced study rather late in life, I was anxious to advance with all possible speed, not aware of the danger of injuring my health, or that sound and useful knowledge is not likely to be acquired by railroad speed.—Perceiving it, he said to me one day, ‘*I advise you to make haste slowly.*’”

Some other reminiscences from the same pen will assist in explaining the extraordinary power, which Dr. Worcester had over the minds of all, who sought his instructions or advice.

“Perhaps the most remarkable trait in his intellectual character was the extensive yet comprehensive, minute, and correct view, which he took of a subject in all its parts and bearings; with the faculty of giving every thing its due weight, condensing the whole, and bringing it to the point. With this, I have been forcibly struck, on many occasions. In the view of others, sometimes material—more often immaterial things,—would be overlooked, and not brought into the account. Not so when it came to Dr. Worcester. He would begin in his peculiarly calm, moderate way, and pick up every thread, and untie every knot, and spread out, and yet condense the whole before his hearers, in the clearest and plainest manner.

In his ministerial character, a noble trait, worthy of all imitation, was, that he never in any company, by any act, let himself down below the dignity of the sacred office. At certain times, and on suitable occasions, he would unbend his mind to social intercourse, in a manner pleasing and instructive, even to the relation of anecdotes of an amusing nature; but still there were limits, beyond which he would never pass. It could never be said of him, as it is said of some Christian Ministers,—‘he destroys out of the pulpit, all the good he does in it.’”

I never knew a man, as I believe, of greater integrity.

In contemplating character, I have sometimes asked myself, With whom would I trust gold untold?—My mind always reverted to Dr. Worcester.”

Those who wished to search the Scriptures in the original tongues, found him qualified to aid them. He was a scientific linguist, and would have distinguished himself in biblical literature, if more of his time could have been given to the study. As a theologian he was more at home, and in his element. But he taught his pupils *indirectly* far more, than in any of his exercises for their immediate profit. As they heard his Sermons, and his public devotions; as they saw him in the meetings of the church, and in all the divers modes of parochial service; as they heard his remarks and reasonings upon numerous subjects, and in the most familiar, as well as in special or more exciting circumstances, they were continually treasuring up those lessons of wisdom, which made impressions never to be effaced, and which were afterwards applied with happy effect, in many cases of great practical difficulty and responsibility.

There was nothing in his manner of teaching, which restrained liberty of thought, as if the received doctrines of the evangelical system would not bear the most rigorous scrutiny; yet no one could help feeling, that with him there was no appeal from a plain declaration of the oracles of God. There was no attempt to arouse the mind of the young candidate for the ministerial work, by free denunciations of the statements or arguments of other divines. It was rather his aim to fortify the right positions, which had already been secured. He dealt in no paradoxes, no dazzling hyperboles. His whole example was that of sincere deference to the opinions of others. And if he spoke of

any author or volume, as entitled to but little respect or attention, it was because of his uncompromising love of the truth, and his ardent solicitude to promote "pure religion and undefiled."

As the doctrines of the Reformation and of the New England fathers were assailed, or resisted, in different ways, before the Unitarian Controversy of 1815, he was careful to adapt his instructions in the pulpit, in the vestry, in his study, in his pastoral visits, and upon all occasions to those, whose minds were immediately or indirectly accessible to his influence. Of the supreme divinity of the Lord Jesus he discoursed and conversed, as if he could never say too much; while of the *atonement* and the love of the Savior in "dying for our sins according to the Scriptures," he always appeared, as if he could never begin to say enough. And the farther he advanced in personal attainments of knowledge and piety, the more anxious did he seem, that every church should be "a pillar and ground of the truth," and every pastor a "faithful brother in the Lord." From his Sermons at ordinations and installations, if the space could be afforded, it would be easy to adduce the evidence, that he chose his subjects with an intelligent consideration of the state of the churches and the ministry, the country and the world.*

He had no sympathy with those partial attachments, by which pastors and churches are often so far influenced, as to maintain the form only of fraternal fellowship. In his treatment of brethren in the ministry,

* References may be made to his Sermon, at the Ordination of the Rev. David Jewett, Gloucester, 1805; that at the installation of the Rev. Josiah Webster, Hampton, N. H., 1805; that at the ordination of Rev. Edward L. Parker, of Londonderry, 1810; that at the installation of Rev. E. D. Griffin, D. D., Boston, 1811; that at the ordination of Rev. Wm. Cogswell, Dedham, 1815, &c., &c.

he was a model of affectionate courtesy. Without any assumption or aspiring forwardness to make himself prominent, and without any seeming consciousness, that he was entitled to the place of an elder or leader, it was very early assigned to him, upon almost all occasions. Older ministers consulted him, and *looked up* to him. But he never conducted himself, as if he felt his superiority. He assumed no airs of self-consequence.

If it were proper to indulge in any more than bare allusion to his exertions, as a mediator between *ministerial brethren*, and those of high standing, whose amicable relations had been interrupted, some facts might be stated, with documents annexed, which would be quite new to many, who were most familiar with his spirit of heart, and certainly would not diminish their appreciation of his private worth. He was not slow to suggest to his brethren such deficiencies, as might be remedied, or the faults, which they might correct. His criticisms upon their sermons were free, and their peculiarities in the pulpit and out of it, would not always escape a delicate or a pungent stroke of his pleasantry.

While attending a meeting of an Association, in Essex North, he heard a discourse from one who was very fond of metaphysical views of religious doctrine, and that style of discussion by which some Hopkinsian preachers made themselves so unacceptable, and comparatively unprofitable. When invited to remark upon the preacher and performance, he coolly and quietly said,—“There were very many bones; and lo, they were very dry!”

A clerical brother, who acknowledged him to be the best instructor that he had ever had, once invited him—

self to preach on a Thanksgiving day, at the Tabernacle. To gratify his wishes in part, Dr. Worcester appointed an evening service. The sermon was a special effort of the preacher, and prepared, as he intimated, for a different congregation. It was as *unique*, as any of its kind, before or since. The inquiries respecting the feelings, with which the corn, apples, and other products of the season, had been gathered, and the pies and other preparations of the festival had been made, not unnaturally provoked a frequent smile in the sparse auditory, which it was somewhat difficult to indulge, without a vocal accompaniment. The day following, at the table of one of them, the good lady of the host requested Dr. Worcester to help himself, if he pleased, from a plate of vegetables, and pass it to his friend. Responding to the request, he turned his eye around, and observed, in rather a loud kind of whisper,—“ Let me see, brother —; I believe you did not mention *onions*, in your sermon, yesterday!”—A blush does not often come quicker or more deep; yet as no offence was intended, none was taken. But the criticism was no less admonitory in its purpose, than mirthful in its manner.*

Dr. Worcester was ever ready to sympathize with his brethren, in their difficulties and sorrows, and was a friend in need, whose fidelity was unchangeable.

* In the Salem Association, a candidate for membership was proposed, whose qualifications for the ministry were not very prominent. The individual in question had then no pastoral charge, but taught school and preached occasionally. His claims were warmly urged by one or two of the members, and as warmly resisted by others. It was noticed, that Dr. Worcester had said nothing; but seemed to be rather absent in mind, or absorbed in turning over the pages of a book. He was appealed to very emphatically for his judgment, and by the member most interested for the candidate. He gravely answered,—“ I have been thinking, if I could find that Mr. P. has the qualifications, which the New Testament prescribes for a bishop. I can think of one: he is “ *the husband of one wife!*”

If particularly attentive to any, it was to those who were ineligibly located, and whose salaries were inadequate to a comfortable support. From his own moderate income, which was never so ample as not to demand a rigid economy, and generally fell short of his expenses, he used to draw freely, that his indigent ministerial brethren might receive out of his comforts for their necessities, and out of his necessities for their extremities.

He left nothing unattempted within his means, to elevate the evangelical ministry in public estimation; and thus enlarge the sphere of its efficiency and usefulness. Never rude to any man, never uncourteous under any provocation, he was most marked in his kind and respectful treatment of those in his own calling. Officially and in private, he showed himself so truly a brother of every good minister of Jesus Christ, that, in the wide circle of his ministerial fellowship, there could not have been one, more sincerely respected, or more cordially loved. It was his felicity, as an eminent clergyman, to be spared, in a very great degree, those various annoyances and discomforts in ministerial intercourse, which have too often been experienced, from the visitations of envy and jealousy. Some of these, however, he did not escape.

For mutual edification and for the furtherance of the Gospel, he united with a few of his Calvinistic or Hopkinsian brethren, who lived in Salem and vicinity, in sustaining a "Ministerial Conference." In the meetings of brethren, thus symbolizing and thus associated, he could unbend without fear, revealing the secrets of his inmost soul. It was there, that he could unreservedly suggest and discuss any question of personal, local, or general interest. And while profiting

himself by the views of others, there were some seasons when he made them realize, that indeed he had "a grasp of mind," which needed more than a common impulse for its full manifestation; and which, the more they saw, impressed them with greater admiration of his meekness and gentleness.

As a theologian and biblical expositor, he was an oracle among them. Stimulated by his attainments, they studied more earnestly to excel. Some of them, who had enjoyed but limited means of education, were indebted to him for their first ideas of the method of planning and composing a sermon, with the unity of a beginning, middle, and end. By his criticisms and example, their style of preaching became more elevated and yet more direct, more finished and yet more impressive.

With himself and the others of the "Salem Ministerial Conference," it was a difficult question, how far they could consistently extend their circle of exchanges. Although he had suffered so much, in his former field of labor, from the "Ario-Arminian" class of Congregationalists, and had no question, that, among those fraternizing with them in every part of Massachusetts, there was a concealed Socinianism and Deism, he was willing and glad to think favorably of all, who had not given him unequivocal proofs of their departure from "the foundation of the apostles and prophets." He may have been influenced, unconsciously, by the courtesies and respectful attentions of those clergymen of the reputedly Arminian school, whom he now had occasion to meet, in the different modes of intercourse. And hence for a few years, he admitted to his pulpit one or two preachers, concerning whom he hoped almost "against hope," and others in whom he

“rejoiced,” but with great “trembling.”—Of these, a part went over to the Unitarian side, after his controversy with Dr. Channing. There were others, whom he never would acknowledge, as having any claim to be recognized, as christian ministers. And in all cases, he contended for the right of every pastor to regulate his own exchanges, according to his pleasure, and sense of propriety.

It was a cherished desire of his heart, that the orthodoxy of New England should lose no more, than it was impossible to retain, of the old and venerable churches of the “fathers.” While not a few of these in Massachusetts had pastors, who differed much from many that had fallen asleep in Jesus; yet these very churches, or at least a part of them, might, as he thought, be led to choose spiritual guides, “full of the Holy Ghost and of faith,” whenever a good opportunity should be offered. And if a formal separation, or a rupture of the bonds of fellowship must come, it was his desire, that the withdrawing or the seceding members should be those, who could not justly claim to be the *churches*, while renouncing or denying the faith of the “fathers.” He wished, therefore, as far as he could, to gain an influence with the members of doubtful, yet hopeful churches; to disabuse their minds of opposing prejudices which might exist; and conciliate a candid consideration of acknowledged differences of sentiment and practice.*

With such desires and hopes, he joined the “Salem Association,” when a majority of the members were not professedly Calvinistic; and just at the time, also, when his friend Dr. Morse, he himself, and others,

* In almost every case, the defection of the churches of the forefathers began, apparently, *in the pastors*.

were so much disturbed, and so reasonably disaffected by the appointment* of Dr. Ware to the Hollis Professorship of Divinity in Harvard College. But as was perfectly in character, when preaching before them, at the first meeting which he attended as a member, May 14, 1805, he delivered a discourse from the words: For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, &c.†

It was well understood, that he made no compromise of his standing or his principles. The act of joining the Association was a subject of various comment; some in his own church more than doubting its propriety. But it was no less truthfully than facetiously remarked, "He does not say, 'I am as thou art,' although he has come in to be one among us!"

He never regretted the movement. With similar feelings and hopes, one of his brethren of the "Ministerial Conference" had preceded him, in joining the "Association." Others followed. In a few years, the majority had changed; and the small minority withdrawing, the Association, with its original name, consisted wholly of pastors, who, it is believed, could cordially subscribe "the doctrine of faith" of the Higginsons, father and son, Hugh Peters, and those "other good men" of the same mind and heart, who were

* 14th of Feb. 1805. One of the writers in favor of Dr. Ware's election ridiculed the charges against him, as not being "orthodox." "It is well known," he said, "that an alarm has been raised. Beware; he is an Arminian! he is an Arian!"

'Foenum habet in cornu; longe fuge.'

Who now denies that he was an "*Arminian*" and an "*Arian*"? Was he not *then*? Did not the writer of the above *believe* that he was?

† Mem. "Oct. 21, 1804. Preached forenoon, at Dr. Barnard's, from Rom. v. 20."

once pastors of the First Church, or of the neighboring churches.

Meanwhile, the Salem and Vicinity Bible Society had been formed, of which Dr. Worcester was the Corresponding Secretary; and, enlisting in its support, both clergymen and laymen of different theological affinities, was made instrumental of much good. It still remains upon the same basis.

The Association of Salem and Vicinity became connected with the "General Association of Massachusetts Proper,"* and was first represented in this body, by Dr. Cutler and Dr. Worcester, at the meeting in Bradford, June 27, 1810;—a meeting of great historic interest, in the progress of the foreign missionary enterprise.

At this meeting, also, the Constitution was altered, after much debate, in which Dr. Worcester had no small share. It formerly read, "*that the above doctrines,*" viz., those of the Assembly's Catechism,—"be considered as the basis of the union of our churches." It was so altered as to read,—"*that the above doctrines, understood by us to be distinctly those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the Gospel, be considered as the basis of our union.*" †

It has been said of the celebrated William Tennent, of Freehold, N. J., that "his greatest talent was that of a peace-maker, which he possessed in so eminent a degree, that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and heal difficulties, which

* *Maine* was then a "District" of Massachusetts.

† See Dr. Snell's "History of the General Association of Massachusetts." —*Quar. Jour. Am. Ed. Soc.* Vol. XI, pp. 160, &c.

arose in congregations; and happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object till he accomplished it.”*

This memorial has had an exact parallel in Dr. Worcester. Such was his reputation for practical wisdom, and all the qualities of a successful counselor and peace-maker, that his services were more frequently solicited, than he was able to give them.

But all that he could do, in suppressing divisions, strengthening the bonds of union, and increasing the efficiency of evangelical churches, whether near him or remote, he was prompt to undertake. In the course of seventeen years, beside declining many invitations, he attended about eighty Ecclesiastical Councils; in many of which there were questions to be considered, that required the utmost wisdom for a just and satisfactory settlement.

In a Council at Dunstable, in 1806, one in Hollis in 1808, and another afterwards, and more than all, perhaps, in that of Dorchester, in 1811, his powers as a forensic debater attracted much attention. In some cases, where the pacification of the existing strife appeared to be wholly impossible, he was grateful to know, that, with entire success he had applied his powers, to ascertain and exhibit the truth and the right. And in general, his examination of a matter in dispute, and his advice, were followed by results, in the remembrance of which he had great satisfaction. In some parishes or towns, after the adjustment of difficulties, as at Manchester, his name could hardly be mentioned by brethren and sisters of the church, without flowing tears of reverence and gratitude.

* Memoir in Evangelical Magazine.

For all questions of an ecclesiastical nature, he was as fully prepared, if not better than any pastor in New England. He not only had his Fitchburg "Facts and Documents," but by subsequent studies, he made himself yet more familiar with authorities and precedents, which he marked to be used as occasion might demand. Before leaving home for a Council, like that, for instance, at Sandwich, in 1817, he carefully investigated the question at issue, in all its relations; and carried with him the most ample means of reference to "the law," which he insisted should be administered according to "the testimony."

No better view, in general, of his ability in "Public Counsels" of various kinds, could now be presented by any one, than was given by Mr. Evarts, in his "Brief Memoir." (Miss. Her., Aug. 1821.)

"In a community where occasions of consultation on great public objects are frequent, the man, who unites practical wisdom with energy and benevolence, will not long remain undiscovered; and the homage, which is paid to upright intentions under the direction of a superior understanding, will not long be withheld from him. Such a man will never lack employment. Though the labors to which he will be most invited, will offer no emolument, and will be attended and followed by many cares and sacrifices; yet there are powerful reasons, why he should do what he can for the peace and edification of the church, the extension of divine knowledge, and, in general, for the removal of ignorance and sin, and the full establishment of the Redeemer's kingdom.

To the numerous calls for advice and service, our departed friend was never inattentive. It was very painful for him to deny an application for his presence and aid, where good was to be done, or labor to be performed; and he never did so, unless the perform-

ance of a paramount duty required him to spare his health, or discharge a previous obligation.

For a number of years he was invited to ecclesiastical councils very extensively, and in cases of peculiar difficulty. On such occasions the distinguishing traits of his character appeared to great advantage. His extraordinary judgment, moderation, and forecast, united with a firm attachment to what he deemed right, did not fail of securing to his advice the most entire respect and confidence of those with whom he acted, and of the churches generally. Early in his ministry, he became thoroughly acquainted with the ecclesiastical usages of our country; a species of knowledge, which was exceedingly useful to him and to others, throughout the subsequent course of his life. In all deliberative bodies, of which he was a member, his experience and wisdom were called into action. For several years past, it is believed he was appointed on more committees in the General Convention of the Congregational Clergy of Massachusetts than any other member. Whenever he attended the General Association a similar demand was made upon him. In these cases, and in the deliberations of councils, it will not be thought a rash conjecture to say, that, after taking a large part in discussing, concerting, and weighing the measures to be adopted, it devolved upon him, in nine instances out of ten, to reduce these measures to form, and to embody the reasons on which they were founded. From this servive he was not accustomed to shrink; and he always performed it with a laborious diligence, which ensured the approbation and thanks of his brethren.

From this representation it will be seen, that a very large portion of his time and strength was expended in consultations of a public nature;—in labors for the benefit of particular churches, or of the Christian community extensively. The sacrifices which he made, in these frequently repeated efforts, are not unknown. Many times, when suffering from pain and debility, he spent those hours, which should have been devoted to relaxation or sleep, in serious deliberation, or an elabo-

rate arrangement of facts and arguments, or in composing a summary of kind and brotherly exhortations and admonitions. The churches, for whose peace and edification these labors were patiently undertaken and accomplished, will not forget, that they tended very materially to weaken a constitution originally firm and vigorous, and to shorten a life which all esteemed so valuable. It is obvious, that when a person is selected for the performance of difficult services, through a long course of years, and by the more intelligent portion of a well-informed community; and when the heaviest part of these services falls upon him, not only by common consent, but by the earnest desire of those, who are most interested, and as if by a sort of moral gravitation;—such an exhibition of confidence is most decisive proof of superior talents and extraordinary worth.”

So anxious was he to make the worship of the house of God attractive and impressive, by the “psalms, and hymns, and songs of praise,” that, as before in Fitchburg, he again volunteered his aid as a teacher of sacred music. Members of the church, and society, were thus instructed by him, for several years; and a great advance was made in the style of singing.* At the same time, he stimulated attention to the subject of psalmody, in the neighboring towns; and made his zeal for the improvement of the music of the songs of the temple, to be sensibly felt at greater distances.

He delivered numerous addresses to his own people, and to others, to enlist their exertions, and increase their interest in measures, which were indispensable to the advancement of sacred music. One of the best of these, probably, was that before the Middlesex Mu-

* Mem. “Feb. 26, 1805. Began singing-school” Besides a school for young persons and others, held one evening in the week, during the fall and winter, he sometimes met members of the choir, on Saturday evening, to assist them in preparing for the Lord’s day.

sical Society, and the Handel Society of Dartmouth College, at a joint meeting, held at Concord, N. H., Sept. 19, 1810. It was evidently the work of much labor and research, while embodying his own sentiments and the reflections of his personal experience.

“Brethren,—

The object of your present meeting is the advancement of good psalmody; an object highly worthy of your zeal, and deeply interesting both to the lovers of sacred song, and to the admirers of ‘the beauties of holiness.’ The generous ardor, which, from distant parts, has brought you together at this place, to animate each other’s hearts, to strengthen each other’s hands, and to promote, by your joint influence, the common cause for which your society was instituted, is entitled to the most grateful respect, and should inspire the most noble emulation. By me, at least, a profound impression is felt. Imperfectly versed as I am in the theory, and in the practice of music, it is with undissembled diffidence, that I here stand forth to address you. Relying, however, on your indulgent candor, I will respectfully submit a few hints on the appropriate subject of the occasion.

Music is both a science and an art; the science and the art of agreeable sounds. As a *science*, comprising a knowledge both of the harmonical and rhythmical proportions of sounds, or of musical intervals, and musical measures, it is at once a pleasing and arduous branch of philosophy, and furnishes an excellent employment for the intellectual faculties. As an *art*, consisting in the actual display of the beauties of musical sounds, in the endless combinations and varieties of melody and harmony, it is an elegant and noble exercise, affording ample scope for judgment and taste, and contributing to the purest and highest pleasures of which the imagination and the heart are susceptible. Although, therefore, music is well entitled to be ranked among the liberal

sciences and arts, and classed with the most laudable studies and exercises of man ; and as such, it has been deservedly encouraged and extolled, by the first philosophers and moralists, as well as poets and orators, of different ages and nations.

Music is coeval with the creation. When the foundations of the earth were laid, 'the morning stars sang together, and all the sons of God shouted for joy.' 'The theory, indeed, of musical sounds, though adjusted and diversified by the artifice of man, is to be numbered amongst the works of God ; whose wisdom originally established the natural measures of harmony, as it appointed the course of the winds and the weight of the atmosphere.' Who that surveys the wonderful symetry displayed throughout the system of material and intelligent nature, can regard as absolutely chimerical the doctrine of the ancient philosophers, Pythagorean and Platonic, that the universe itself was formed on the principles of harmony ? Who that contemplates the admirable order, with which the heavenly bodies wheel in their courses, through the trackless regions of space, and sublimely proclaim the grandeur and goodness of the universal Creator, can be at a loss for what is meant by 'the music of the spheres ?' But if nature is constituted with harmonical proportions, is she not gifted also with melodious sounds ? What are the untaught airs of the songsters of the grove ? Airs as sweet and enchanting as the lyre of Orpheus, or the harp of David ; what are they but the melodies of nature ? And what parent has not felt the thrill of rapture from the melodious accents of children ?—accents, expressing in the simplicity of nature their delightful sensations, before they could utter their little conceptions with articulate voice.

As the principles of music exist in nature, so never, perhaps, on the globe, has there been a people, or a family, without some kind of music. When the heart is moved, untutored nature waits not for words to utter what is felt ; and mankind have always spontaneously expressed their various emotions both of joy and sorrow, 'in lengthened tones and modulated sounds,'

partaking more or less of the properties of melody. Beyond all doubt, vocal music preceded instrumental; yet of the very early use of musical instruments, we have memorable evidence. 'The father of all such as handle the harp and organ,' was Jubal, of the antediluvian world. It was a complaint of Laban the Syrian, that he had not an opportunity to send away Jacob and his wives, 'with mirth and with songs, with tabret and with pipe.' On the banks of the Red Sea, Moses and the men of Israel, joined by Miriam and her female chorus with timbrels, chanted the high praises of Jehovah their Deliverer. In the earliest records of Egypt, we have distinct notices of their music, both vocal and instrumental. It was in the first ages of their history, that the clans of Greece were charmed into order and civilization, by the lyres of Orpheus, Musæus, and Amphion. Rome, either in her rudest or her most splendid times, was never without music.

The bards of antiquity, lyric, elegiac, and even epic, were all musicians, and chanted their poetical productions in their own melodies. The founders of states, the legislators and sages, also, availed themselves of the powers of music; and the laws, both sacred and civil, the instructions in religion and philosophy, and the histories of gods, of heroes, and of nations, were publicly sung to the lyre. Music, indeed, was held an essential part of general education; and even Plato, strict as he was with youth in regard to the improvement of their time, yet allowed them no less than three years for learning the rudiments of this admired art.

How then has it been in modern times? Has not the love of musical sounds been universally evinced? Survey the world in its whole extent: where will you find the people, civilized or savage, Christian or pagan, among whom there is no kind of music?

Universally known and admired, however, as music has been, yet the kinds of it, which have obtained in different ages and nations, have been different; varying from the rudest melodies with the oaten pipe, to the most refined compositions with the majestic organ. Various, also, have been the occasions, on which

music has been used, and the purposes to which it has been applied. It has relieved the depressions of funereal grief, and heightened the transports of festival joy; it has cheered the retreat of peace, and roused the field of war; it has animated the scenes of the theatre, and aided the solemnities of the temple.

In all ages, however, and among all nations, a principal use of music has been in religious worship; nor would it, perhaps, be hazardous to affirm that this was its original use. The first poetical effusions of men, it can hardly be doubted, were hymns or sacred songs, in honor of the Supreme Being; and the first musical essays were the simple melodies in which those divine effusions were chanted or sung. When the tribes of men renounced the worship of Jehovah, and made to themselves 'lords many and gods many,' their first songs, and their first melodies were in honor of their respective divinities. It was thus in Egypt, in Phenecia, in Greece, in every nation of the pagan world. Certainly, also, among the worshippers of the true God, a very principal use of music has always been in honor of his name."

The "decided pre-eminence of *religious* music," is intelligently and beautifully illustrated; and in opposition to the views of some, he vindicated the exalted nature of sacred song.

"No less a man, indeed, than the celebrated Johnson,* has said, that 'poetical devotion can not often please.' But if Johnson was not often pleased with poetical devotion, he was not often pleased with the devotion of the ancient and inspired saints. He was not pleased with the devotion of Moses, and the children of Israel, on the banks of the Red Sea; nor with the devotions of David and those who united with him, on the hill of Zion: for those devotions were 'poetical.' Nor would he have been pleased with the devotions recommended by the Apostle of the Gentiles: for those were

* Lives of the Poets—WALLER and WATTS.

to be 'in psalms and hymns and spiritual songs.' 'But,' replies Johnson, 'man admitted to implore the mercy of his Creator, and plead the merits of the Redeemer, is already in a higher state, than poetry can confer.' Was Johnson then, himself, often 'in a higher state,' than were Moses, and David, and Isaiah, and Habakkuk, when they poured forth the devotions of their souls in the sweetest, the most pathetic, and the sublimest strains, to which poetry has ever attained? If, indeed, Johnson's 'contemplative piety' could not be poetical, must it not have been a contemplative piety, resembling more that of the Stoic, than that of the prophets, and kings, and righteous men, whose devotions glow on the pages of holy writ, and have kindled the hearts of the pious in every succeeding age?

Are not the subjects of devotion the noblest and most inspiring in the universe; and the sentiments of devotion, the most delightful, the most tender, and the most elevated, which the mind of man ever feels? Do not these subjects, and these sentiments then admit, nay, do they not demand all the beauty, pathos, and sublimity of expression, of which poetry is capable? And is it not for this reason that poetry, as well as music, has attained its highest excellence, when it has been employed on sacred objects?

If the emotions of piety are sometimes unutterable, there surely can be no occasion to prove, that devotional compositions must always be impassioned; nor is it less clear, that compositions, when highly impassioned, naturally become poetical. If they have not the numbers, they will at least have the spirit and the imagery of poetry. Such, in all ages and among all nations, has been the character of devotional compositions.

The various sentiments of the pious heart, then, may be expressed, though not always to the extent to which they are felt, in appropriate words; and compositions, whether in prose or verse, in which they are properly expressed, either spoken or read, are naturally conducive to the purposes of devotion. They tend to excite,

and to prolong devotional emotions in the speaker or reader, and to enkindle and heighten the holy flame in those who hear. But if such is their effect, when only spoken or read, how much more when sung? When good devotional compositions are suitably sung, appropriate words and appropriate musical sounds unite their powers; and if both the one and the other of them, separately, assist devotion, how great and excellent must be their united effect? this effect was felt by Augustine, when, on entering the church of Milan, he heard the 'Ambrosian chant.' 'The sounds,' says he, 'flowed in at my ears; truth was distilled into my heart; the flame of piety was kindled, and my tears flowed for joy.'*

The natural tendency, indeed, of good music, in general, is to assuage and allay every disagreeable sensation and passion; and to put the mind into a frame, the most favorable to its best affections, and to the best impressions. By the harp of David even the soul of Saul was soothed and softened; and Elisha, that he might be susceptible of divine inspiration, 'called for a minstrel.' And who that has felt good psalmody in the house of God, can doubt whether its influence is conducive to devotion, and to divine impressions of the gospel.

No wonder then, that sacred music has always been in use. No wonder it was instituted by God; no wonder it has always been the delight of his people. God is pleased with the pious emotions of the soul; he is pleased with the proper expression of those emotions; and he is pleased with that which excites and assists them, and causes them to catch from breast to breast. He who made the ear and the soul, and ordained the charms of musical proportions, perfectly well knew the natural effect of music. And was it not for the purposes of devotion, especially, that he gave the principles of harmony and melody a place in his creation?—How ungrateful then, that music, like other gifts of his infinite beneficence, should be prostituted

* Confess. Lib. ix. Cap. 6.

to purposes, equally debasing to his creatures, and dishonorable to his own most holy Name !

For reasons similar to those, why HE who inhabits the praises of Israel has been pleased to institute sacred music, this divine art has always been the delight of his people. They love to feel the emotions of piety ; they love to express these emotions ; and they love that which tends to awaken, to prolong, and to impart them. The language of the royal psalmist, therefore, is but the natural language of the pious heart : ‘ Sing praises unto God, sing praises ; sing praises unto our King, sing praises. I will sing unto the Lord as long as I live ; I will sing praise unto my God, while I have my being.’ ”

After some critical remarks upon the tunes, then most common, and suggestions in regard to the modes of reform or improvement, which the lovers of sacred music, and all friends of pure religion should encourage and promote ; the Address closes with a most sincere and touching tribute to the memory of his former instructor, in the Academy at New Ipswich.

“ If from these principles and facts it results, that the tunes to be used in our churches should not be the most complicated and difficult, but such, of a good style, as are simple and easy ; it also results that, in order to bring good music into use, pains must be taken to engage attention to it, and to promote improvement in musical taste and skill. Hence the obvious utility and importance of Musical Societies ; especially since so little encouragement is given in our country to good musical instructors. By associating together, the friends of good psalmody not only improve themselves, but also, at the same time, quicken each other’s zeal, and aid each other’s exertions for promoting improvement around them. And by their musical exhibitions attention is awakened to their laudable design, and opportunity is given for the public to know some-

thing of the superior excellencies of genuine sacred music.

Such, Brethren, is the object, and such, we trust, will be the effect of the present meeting.—But ah! how uncertain are all human things!—How precarious are all human prospects!—Where this day is he, whose benevolent and ardent mind first projected this meeting, and anticipated the purest and most exalted pleasure on this occasion?—Hubbard, the amiable, the excellent Hubbard, the lover of sacred song, the friend of man, the friend of God, is not in his expected place. That countenance, which was life and joy, and would have imparted animation and delight to all our hearts, we do not see; that voice which was music itself, and would have led our united voices to emulate the symphonies of angels, we do not hear!—Come, brothers, let us join in the funereal dirge—let us consecrate the urn with our tears; for he, whom we all loved—our friend, our musical chief—is dead!—Dead, did I say?—Yes:—but he lives—he lives and he sings:—lives, we believe, in a more congenial world, and sings with a nobler choir.—Transporting thought!—With what raptures, above all which can be felt, or known here below, does he join the seraphic songs of heaven!—And does it not heighten his sainted ecstasy, that while here with us, he exerted his influence for the improvement of the sacred songs of earth; and that in pursuance of *his* proposal, *we* are this day met for this divine purpose? Nay, does he not, from amidst the united choirs, the myriads of angels and saints, before the throne of God and of the Lamb, bend down upon us a look of ineffable complacency, to inspire us with ardor in the great design in which he was so generously engaged?—We loved him while he was here;—and who that knew him did not?—Let us sacredly embalm his memory in our breasts, and love him still. And, oh! may the adorable Spirit, who inspired his heart, and who has inspired the hearts of all the saints with divine love, richly impart to us the same holy flame; that we too may severally be admitted, ere long, to bear a part with unnumbered millions in the sub-

lime and immortal praises of the celestial temple of our God."*

Two or three "Circles," as they were called, with some more definite or descriptive appellation, as "Social" or "Berean," the first consisting of females, and the second of males, received his attention. In the "Social Circle," which met once a fortnight, for several years, divers questions were submitted to him. These were sometimes dropped into a basket in the entry, so that he might not know with whom they originated. The very instructive work of Pike and Hayward, entitled "Cases of Conscience," will give a good idea of the questions and his answers at such meetings.

Meetings of "inquiry" were at times held at his house. He was always devoutly animated, when he found persons newly awakened. Beside the repeated seasons of general revival, there was no year, it is believed, in which he was not gladdened by the tokens, that "the Lord opened the hearts" of some, "that they attended unto the things spoken."

It will be obvious from such statements, that he could have had but little time, for that

"indolent vacuity of thought,"

by which, it has been said,

"the understanding is refreshed."

He found new labors and avocations, every week. He could not often have known a single hour, when he

* In a note to this Address, as published, it is said: "The Hon. John Hubbard, A. M., the late worthy and beloved Professor of Mathematics and Natural Philosophy in Dartmouth University, and President of the Handel Society, died Aug. 14, 1810. In a letter to the Author, about a month before, referring to the appointed meeting at Concord, he said, 'I trust nothing will prevent your being present.—The meeting I have long desired; the object of it is most dear to my heart, as it must be to yours; and I anticipate the day as one of the happiest of my life.'"

had not the consciousness of a month's hard work upon his hands, no part of which he could quietly defer to a "convenient season." No person, who is at all conversant with the nature of professional toils, could read his daily memoranda, from the beginning to the end of his ministry in Salem, without frequent exclamations of surprise and wonder. He never had any thought of the ministry as merely a pleasant or useful occupation.

It is truly amazing, that he could have redeemed so much time, for parochial calls and visits, as by some means he did, for ten or twelve years. In one year, these exceeded a thousand; but still he had the common experience of pastors, and failed of satisfying the demand. Some of those who saw him the least, complained of him for seeing others more; not that they themselves so much desired to see him, for their "furtherance and joy of faith." Some of those, who, from any cause or circumstance, had most of his attentions, were no less urgent in their demands for more; and were even, perhaps, more given to complaining, than the majority of such, as but seldom enjoyed his conversation, counsels, and prayers, in his ministrations from house to house.

On Mondays, for a long period, he almost always had a most exhausting labor, in "visiting notes." The practice was common of asking prayers for the sick and for persons going to sea, as well as for the bereaved; and thanks were returned, for divers mercies, of which no such personal publication is now deemed expedient. From "five" to "fifteen" visits would thus be required of him, as absolutely indispensable, in completing the unfinished work of the Sabbath. And in these, he would generally be expected to offer prayer.

It was not his custom always to *preach*, or to make his visits strictly *pastoral*, when he entered the dwellings of his parishioners. He endeavored to make himself useful, at all times ; and when most free and unrestrained in the indulgence of his friendly or social sympathies, was careful, as has already been intimated, that his familiar intercourse with his people, should not diminish, but, on the contrary, should augment his influence over them, as a “preacher of righteousness.”

Many of his visits were but short calls, which, in most cases, answered as good a purpose, as if he had tarried much longer. But one of his characteristics in visiting was peculiar. If he was in ever so great a hurry, he took care not to let it be known, until the instant he rose to leave. Although he had but five minutes or less, which he could possibly afford in a given place, he would sit down and converse as quietly, as if an hour were at his disposal. Thus his people enjoyed the whole of the time, and found three minutes as good as thirty would have been, if all the while he had seemed, as in the haste of going immediately.

A portion of his own people considered him rather reserved and distant, as others had regarded him at an earlier period ; but it was from their own feelings and manner, more than from any thing in himself. Those who were disposed, in a suitable way, to make his acquaintance very intimately, never met with the least repulse, but with prompt and most congenial encouragement. Intimate friends there were, who knew of the warmth of his heart, and could not imagine how any one could think of him, as otherwise than communicative, affable, and unreserved. None could treat

him as an equal, while yet they might be so much at home in his presence, that they could freely tell him their whole hearts.

Fitted as he was to dignify the chair of a theological Lecture-room, or preside with honor in any assembly of divines, few have exceeded him in successful attention to the humblest details of pastoral duty. If any class of his people were the objects of his peculiar care, they were the poor, the aged, the widow, and the fatherless. In visiting these, he remembered their temporal privations ; and not seldom would they find, after his departure, some substantial token of his visit, which, unobserved, he had delicately left for their relief and comfort.

He had no more confidence, than his brethren generally, in death-bed repentance. But he still felt, that God had eminently favored him, in his labors among the sick. He discriminated the confidence or the hope of one professing conversion in sickness, according to the nature of the disease, and other circumstances affecting the common operations of the mind. If, for instance, the disease were a fever, he placed far less dependence upon the profession of a recent christian experience, than he would feel warranted to do, in the ordinary states of consumption.

By relationship, or other connections, some of his parishioners were intermingled with those, who preferred a very different kind of preaching from that at the Tabernacle. Afflictions would bring him nearer to them, than he was allowed to come, in the days of their health and prosperity. There were persons, who would gladly have seen him, if they could have been certain, that the visit would be unknown to a particular class of relatives or acquaintances. Some who did

consent to see him, struggled hard to repress those emotions, which revealed and proved to them their wretchedness, without a "good hope through grace;" and they dreaded another interview, while holding fast, and pressing deeper still "the arrows of the Almighty." Some of these he could reach by such counsels, as could be communicated by letter only, and of which an example is subjoined. The circumstances in this case were very peculiar, and the apparent effect afforded the greater joy to his own heart and the hearts of many.

*To Miss M**** M*****.*

"April 26, 1814.

My afflicted Friend,—

By your note of last week, I was deeply affected, and not a little perplexed: affected with the unhappy state of mind which it indicated, and perplexed to know what duty or propriety would require of me. I must have been destitute of sensibility, not to have been touched and gratefully impressed by your exquisite delicacy of feeling and expression. My time indeed is important, my calls of duty are many, and my profession is sacred: but never is my time more properly occupied, never am I performing a more interesting duty, never am I acting more agreeably to the sacredness of my profession, than when affectionately endeavoring to open the consolations of the Gospel to one oppressed with the languors and pains of disease, and the solitudes and agonies of a wounded spirit. Think not then, I entreat you, that I can feel, that the time or attention which I have bestowed upon you, has been misapplied; or that I can ever regard it in any other light, than as a duty, as pleasing as it is sacred, to render you every kind office, which, as the minister of Him who went about doing good, it is in my power to render you.

When I saw you last, I observed the tears which you endeavored to conceal, I perceived the anguish of spirit which you labored to repress, and I left your chamber with great heaviness of heart. When I called afterwards, and in a very kind manner was informed, that you could not then see me, though the reason assigned was quite sufficient, yet I had strong persuasion, that some other reason—some reason such as your note to me disclosed,—existed in your mind; and my tender concern for you was increased.

Yes, my dear afflicted friend, I have been distressed for you, and am still distressed. God forbid that I should ever ‘forget, that I have seen you;’ that I should be unmindful of your unhappy situation, or cease to pray for you. Permit me, then, to improve this opportunity, the last perhaps I shall ever have, to drop one word of affectionate counsel and earnest entreaty. If I do not altogether mistake the state of your mind, it is not a singular one; it is such as I have repeatedly witnessed in others. It is a state by no means hopeless; yet such as cannot fail to excite in a discerning and benevolent mind very great solicitude. Be not offended or depressed, when I say, it is undoubtedly attended with danger; and it requires the very particular attention of some kind, judicious, and faithful friend. You are reluctant to disclose your feelings; you wish to have them known only to yourself; you might even think it intrusive, should any friend appear solicitous to know them. This I conclude, not so much from what I have observed in your own case, as from what I have found in other similar cases. It naturally indeed results from the particular state of mind, into which you are brought; and in this very thing, as I anxiously apprehend, no inconsiderable part of the danger lies. The heart, my amiable friend, is deceitful; the Adversary of your soul is subtle and malignant; and both the one and the other would fain make you believe, that you ought not to impart your feelings,—that you ought not to give opportunity for any friendly attempt to dissipate your gloom, to relieve your despondency, or

draw you from the horrible pit and the miry clay. But believe me, all this is delusive and dangerous; and let me entreat you firmly to resist the temptation; to summon up your resolution; and make an open and free disclosure of your feelings to some christian friend in whom you can confide, and from whom you may receive such counsel and assistance as your case requires.

I have said, that your case is by no means hopeless. Of this I am fully persuaded, and that you should be persuaded of it, I am earnestly desirous. I have known persons, whose despondency had assumed a much more alarming aspect, than I have ever discovered in yours; who were not only reluctant to disclose their feelings or to have any thing said to them respecting their spiritual state, but who felt such enmity of heart, as hardly to endure the sight or the thoughts of a christian friend, who would converse with them, or even of the Bible or any thing pertaining to the Gospel or to God; but who afterwards have been brought to a peace of mind which passeth understanding, and to rejoice in God, with a joy unspeakable and full of glory. But those persons have expressed to me, that the advice which I gave them, to strive against their feelings and to open their minds freely, though painful to them at the time, was of the utmost importance to them, and appeared to have been the means, by the blessing of God, of their deliverance from their distressful bondage into the glorious liberty of the Gospel. With others, whom I have known, who have refused this advice, the issue has been very different.

Jesus Christ is the same yesterday, and to-day, and forever. His love and grace are the same now, as when he died for you and for me, and for the millions of our sinful race. There is full redemption through his blood; he is full of grace; he is mighty to save. Read, I beseech you, the 55th chapter of Isaiah, and the 61st chapter, particularly the first three verses. Look tenderly to that glorious Savior—believe in him—trust in him—and you shall find peace. To Him,

with prayers and tears, I commend you ; and subscribe your ever affectionate friend,

SAMUEL WORCESTER."

His exquisite tenderness in sympathizing with the afflicted, "in any trouble," was partly the spontaneous expression of his natural amiableness ; but, in no small degree, must be ascribed to the discipline of his own domestic griefs and sorrows. When one of his children had just expired, after a distressing sickness, he said to his physician and friend, the eminent Dr. Mussey ;—"How just and righteous are the ways of God ! I am called to sympathize with others. *None but a parent can feel.*"

Let an incident of that affliction be recorded here. The child was in great distress ; his disease, dropsy in the head, which was much swollen. At one time, the father took him, as in the hour of his baptism, and lifted up his voice in agonizing prayer. The distress of the little sufferer suddenly ceased. He looked up and smiled. "I felt," said the comforted parent, "*that that was the moment of change !*" And when the dying hour had come, the father wept with "joy of grief" unspeakable. Just as the spirit was departing, he gently raised the drooping body from the cradle to his arms and his bosom ; and his "joy of grief" was yet more unspeakable, when the dear boy lifted his head, and, with the sweetest smile of loveliest, consecrated infancy, pressed his lips to his father's, and the next moment expired !

This was on Sabbath morning, Aug. 16, 1812 : and not soon will memory forget the father's tears and tender counsels, that Sabbath afternoon !

Of this his fourth bereavement, by the death of

children, in but little more than nine years, he spoke much to his friends ; as if enjoying, in unwonted measure, the consolations of the “ God of comfort ;” and as if with a still more blessed experience, he could say as he did, two years before, when informing a beloved brother of the sudden death of his second Lydia Lucretia, who, at seven in the morning, was apparently in perfect health, but at seven in the evening had breathed the last time : “ It has pleased Him, whose pleasure is always good, infinitely good, to take our dear little daughter from us. * * * So true it is, we know not what a day may bring forth. But, O how just, and how sweet is the language of ancient piety : ‘ The Lord gave and the Lord hath taken away ; and blessed be the Name of the Lord.’ With all the pain, there is a tender pleasure in resigning our children into his hands ; and hard indeed must our hearts be, if, by the chastenings, which, in his infinite wisdom and love, he sees necessary to lay upon us, we are not brought nearer to Him !”

At the time of the bereavement, in 1810, a friend said to him,—“ So then, Sir, you have lost *three* children.” “ Not *lost*,” he answered, with a delightful significance of his beaming eye and his melted heart. “ I trust, they are *saved*. I feel that I have now *three* of my children in heaven !”

CHAPTER II.

Progress of the spirit of missions. Sermon at the Tabernacle, May, 1804. Letter to the Lon. Miss. Soc. Dr. Griffin's sermon, 1805. The Panoplist. Mr. Norris's liberal designs in aid of Foreign Missions, 1806. R. Ralston's remittances to Serampore. Dr. Parish's sermon, 1807. Visit of Rev. Gideon Blackburn, D. D., 1807. Dr. Morrison at New York. Special seasons of prayer. Dr. Holmes's sermon, Nov. 3, 1808. Dr. Worcester's, May, 1809. "Star in the East." Mills and Nettleton. Society at Williams College. Letter of Dr. Anderson. Missionary students at Andover. Formation of the A. B. C. F. M. Meeting at Farmington, Conn. Agency to England. Meeting at Worcester. Legacy of Mrs. Norris. Ordination and embarkation of Missionaries.

The Lord hath said unto me, Thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. * * Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day ; And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

AFTER the formation of the Mass. Miss. Society, in 1799, there was a constant progress of the spirit of missions. The evidence is most abundant in the Annual Sermons, the Reports, and the Magazine. A week or two previous to the adoption of the amended article of the Constitution, in May 1804, Dr. Worcester had said in a missionary discourse, at the Tabernacle :—

" For some time have those, who, in different parts of Christendom, are waiting for the consolation of Israel, been engaged, with uncommon union and fervency, at the throne of divine grace. And already has God been pleased to give favorable tokens of a gracious audience. The spirit has been poured out from on high, and the sinking cause of Zion has been gloriously advanced. Numerous and respectable societies have been formed, on both sides of the Atlantic, for

the purpose of sending the Gospel to the destitute ; uncommon exertions are making to extend the limits of divine knowledge, and the boundaries of Zion, and in many instances have been attended with uncommon success," &c.

Until the union with the Panoplist, in 1808, the M. M. Magazine occupied no inconsiderable part of the time, which he was able to divert from his parochial duties and numerous avocations.* The articles which he furnished, so far as can now be ascertained, were parts of sermons, a few essays, answers to questions, but chiefly compilations of intelligence, or notices of publications promotive of vital piety and holy zeal for the salvation of men, wherever they could be reached by the Gospel, through the prayers and exertions of the Church of Christ. There is nothing of literary display in the style of his communications. But from the first No., in June 1803, there is the same spirit of intense and glowing evangelical philanthropy, which so animated and enriched the last of his ten Reports of the Prudential Committee of the A. B. C. F. M., September, 1820.

In 1804, he became a Trustee of the M. M. S., and although not the Secretary until 1812, he was probably more active than any one else, in controlling and sustaining its operations. Laborious as were his days and nights, he was often seemingly refreshed rather than prostrated, by those toils, in which he felt that his humble influence was going forth beyond the circle of his pastoral charge, for the publication of "the glad tidings of great joy to all people."

One of the most important events of this year, by

* In his memoranda, are many such notes, as " Magazine business ; " " Writing for Magazine ; " " At Charlestown, on business of Magazine."

which he was enkindled with new ardor of hope, was the formation of the British and Foreign Bible Society. Constituted upon the broadest basis of Christian principles and union, it was thought to have distinguishing advantages over all previous benevolent associations. The sole object was gratuitously to *furnish all nations* with the sacred Scriptures, in their native language, without note, comment, or remark. And as this object was so entirely separated from all sectarian schemes or denominational enterprises, much more was confidently anticipated, of mighty achievement against the powers of darkness, than was warranted by a more sober estimate of the comparative efficiency of the means and agencies, which Infinite Wisdom has appointed for the world's renovation. While the society has done a great work, in connection with kindred organizations and their auxiliaries, the results, it is generally conceded, have fallen below the brilliant visions of its worthy founders and original patrons.

But it was a powerful and salutary influence, which the society exerted upon the leading minds and the warmest hearts in the American Churches. Contributions in aid of its object were considered by many, as none other than direct missionary offerings, for the spread of the Gospel throughout the heathen world.

March 1, 1805, Dr. Austin addressed a letter to Rev. G. Burder, Secretary of the London Missionary Society, informing him of the election of the President of that Society, as an Honorary Member of the Board of Trustees of the Massachusetts Missionary Society.

“Your Society,” he says, “has attracted the notice of the whole Christian world; it has produced more extensive and more permanent effects than you probably are aware: Its rise, progress, zeal, and disinterested

sacrifices for the propagation of the Gospel among the miserable heathen, as exhibited in periodical publications in your country and in our own, have given a new and a powerful impulse to that generous principle which unites and animates the whole body of Christ. Yes, Sir, your zeal has provoked very many. Thousands and thousands, who, among us, are the followers of the Lamb, have been delighted with this restoration of apostolic enterprise to the religious world. The missionary spirit has diffused itself from your body extensively; it gathers augmented strength with the lapse of time. May it spread farther and farther! and may its effects, in recovering sinners from this apostacy, be as glorious as the intimations of God's word permit us to anticipate!

The Massachusetts Missionary Society, which I have the honor to serve, is one among many voluntary associations which have lately risen up in this country, on the same benevolent plan which gave existence to your Society. It was organized about five years ago: it began on a small scale; its members were few, and its means scanty; but the number of its members and patrons has been continually increasing; and its means, though they will bear no comparison with yours, are now, and we have reason to believe, upon a fair calculation, that they annually will be, adequate to important missionary services. * * *

We earnestly wish to be indulged with a correspondence, as far as duties of greater importance will admit; and should be glad of an interchange of publications, as they may issue from our Societies respectively. * * *

It is with inexpressible satisfaction that we hear of the great apparent success, which has attended the pious labors of our brethren in the South of Africa; and of the hopeful prospects which are presented in New Holland, in the islands of the Pacific Ocean, and among the Hindoos."

Missionary and other benevolent societies were now multiplying beyond all former example. Publications

also, devoted to evangelical truth and charity, were demanded, at various points of Christian concentration and diffusion. The General Assembly's Missionary Magazine, or Religious Intelligencer, was issued in Jan. 1805; and, in some respects, took the highest rank among all similar periodicals, which were of native growth. Its first volume contained a very careful and extended review of missionary societies and operations. And if any person, whose generation is later than the year 1805, has been imagining or taking for granted, that there was but little known or felt, on the subject of missions, until after the formation of the A. B. C. F. M., he may be somewhat enlightened to see his error, if he will peruse the first volumes of this admirable work.

In the "Introductory Account of Missions," after reminding the reader of the design of the work, viz., "the advancement of the interests of *vital godliness*, by the edification of its readers and the increase of funds to aid exertions for carrying Gospel Intelligence to the heathen,"—the Editors speak in general terms, of the efforts of Christians in previous centuries. As a special cause for encouragement to new exertion, it is said,— "More than fifty different societies, for the last several years, have been actively engaged in promulgating the doctrines of Christianity. Each of these societies have from one to thirty missionary settlements. Of these, several are in Asia, far removed from each other; several on the frontier and inland parts of Africa; a number in the West India Islands; Greenland, on the coast of Labrador; and a great number dispersed along the frontiers of the United States. Hence appears the extent of our subject."

The Annual Missionary Sermon before the General

Assembly, in Philadelphia, was preached in May following, by Dr. Griffin, and was one of the best efforts of a power of eloquence, which has not often been exceeded.

“Distinguished will be the glory of that generation who shall be selected to bear a conspicuous part in this blessed work. If those who are now alive on the earth decline this honor, it will certainly be seized by a more generous and holy posterity. To the present generation, however, it seems fairly tendered by the existing indications of divine providence. Great events appear to be struggling in their birth. In the eager attitude of hope, many are looking for the dawn of a better day, and even believe that they already see the light purpling the east. The Christian world, after long contenting itself with *prayers* for the heathen, and with saying, *Be ye warmed and filled*, is awakening to more charitable views. Men, warmed with apostolic zeal, have abandoned the comforts of civilized life, and are gone to the ends of the earth, to bear to benighted nations the first tidings of a precious Savior. Numerous societies have risen into existence on both sides of the Atlantic, under whose patronage, missionaries are now employed from India to the American wilderness, from Greenland to the Southern Ocean. Some of the first fruits of their labors, I hope, are already gathered into the heavenly garner. While our brethren are thus summoning us from the four quarters of the earth to *come up to the help of the Lord*, let us not incur the curse of *Meroz*; let us quickly put our hands to the work, lest it be done without us. *If we altogether hold our peace at this time, then shall there enlargement arise from another place: but we and our father's house may be destroyed.**—But why should I thus speak? You, my brethren, have already felt the heavenly impulse; you have given to the Lord; and the affecting accounts of your missionaries show that you have received, thus early, the blessings of some who were ready to perish.

* Esther iv : 14.

Let us still pursue the glorious design, and rise above every objection which a cold, calculating spirit may cast in our way. We are bound to persevere by the express command to *go forth into all the world, and preach the Gospel to every creature*. We are bound by mercies which we ourselves have received. Had not benevolent men devoted their property and lives to bring the Gospel to our fathers, we might, this evening, have been assembled, not in this temple of God, but so sacrifice our children on the altar of devils. Methinks I hear those generous spirits crying from the verge of heaven, *Freely ye have received, freely give*.

Let me never fall into the hands of the man who, while he refuses to aid the missionary efforts of his brethren, coolly says that he submits the fate of the heathen to God. * * * * *

In the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal mercy! let not the blood of heathen millions, in that hour, be found in our skirts!—Standing, as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the Lamb,—I pronounce the conversion of a single pagan of more value than all the wealth that ever omnipotence produced. On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people in America to embark together to carry the Gospel to him.”

At the annual meeting of the M. M. S., a few days after that of the General Assembly, very encouraging information was communicated. The society was emboldened to incur an unusual amount of expenditure.

One of the missionaries designated for the field "at the West," otherwise known as *the interior of New York*, was "specially requested to visit the Indians for the double purpose of instructing them, and of discovering whether a missionary could be planted among them."

It should also be stated, in this connection, that, in July of this year, an "Association of Friends to Evangelical Truth," commenced the "Panoplist." This periodical was occasioned by the necessity which was felt in Boston and vicinity, for a publication which should vindicate the doctrinal faith of the New England fathers, in opposition to the assaults of the Arminian and Arian party among the Massachusetts Congregationalists.* After a sharp controversy, Dr. Ware had just been appointed Professor of Divinity, at Cambridge; and the signs of the times seemed "plainly to indicate the duty of the friends of evangelical truth and Christian morality, to 'be up and doing,' to 'take unto them the whole armor of God,' and with one heart and one soul 'to contend earnestly for the faith, once delivered to the saints.'"

The "Christian Observer" was the general model in the eye of the Editors of the Panoplist; as was explicitly announced in their "Preface." And it was "intended that the profits, if any should arise from the work, should be devoted to missionary purposes, and to other such like uses."

In all "missionary purposes" of evangelical Christians, the Editors and their supporters were heartily engaged. And there is no feature, circumstance, or coincidence, more marked, in the aspect of modern

* The Monthly Anthology, commencing in the latter part of 1803, was employed as the principal medium of disseminating their principles and purposes.

missionary organizations, than that their warmest advocates and most faithful officers have been in the fore-front of the battle, when it has become necessary to lift up the standard of the Lord, in defence of the doctrines of the Gospel, and pre-eminently the doctrine of the Supreme Divinity of the "Author and Finisher of our faith."*

Mr. John Norris,† a rich merchant and a member of Dr. Hopkins's, or the New South Society, was a great admirer of Dr. Worcester. He was one of the few, who, at that period, had opened their hearts to "give" of "their abundance," in grateful acknowledgment of "the treasure of the Gospel." Dr. Worcester highly valued him, as a man of sincere, though self-distrustful godliness, and took much delight in his friendship and hospitality, as also in the eminent virtues and social qualities of his estimable consort. He made it often in his way to call at their house, and confer with them, upon benevolent designs.

* The Panoplist owed its existence chiefly to the exertions of Rev. Jedidiah Morse, D. D., of Charlestown. He was the principal editor, for several years. Jeremiah Evarts, Esq., then a lawyer in New Haven, Conn., "soon became one of its favorite correspondents."—*Life of Evarts*, p. 59.

"The Panoplist rises to counteract prevailing evils and to prevent their increase; to stem the torrent of vice, &c. Its aim is, to detect the corruptions of modern literature, to unfold the subtleties and absurdities of what is called *rational Christianity*, to strip learned pride and impiety of every fair disguise, and to promote the theoretic knowledge and practical influence of sound divinity."—*Address of the Editors*, May 1807.

† He never made a public profession of religion. "He often contemplated connecting himself with the church; but his religious scruples and fears prevented. When conversing on the subject, he has often been known to tremble, and bathe his face in tears. It is indeed difficult to account for it, that such a man so long neglected the table of the Lord, without supposing that he entertained an erroneous opinion respecting that duty." "Being asked by a friend, whether he did not entertain a hope that he was a Christian; in a solemn manner he replied, 'I would not relinquish my hope that I am a child of God, for a thousand worlds!'"—*Obituary Sketch, Panoplist and Miss. Magazine*, March, 1808; supposed to be from Dr. Worcester.

No conversation was more interesting to them, than that pertaining to missions, especially *missions to the far-distant heathen*. It was of *foreign* missions that they often spoke to each other, impatient almost for the day when it could be said of the American churches, that they had their own missionaries in Asia, Africa, and the islands of the sea. Others, also, in the circle of their acquaintance, in Salem, Newburyport, Charlestown, Boston, and in the interior towns, were, at this same time, intently watching the indications of Providence, and devoutly praying, that laborers might soon be furnished, and sent forth to the perishing pagans of other continents.

In December, 1806, Dr. Spring, of Newburyport, laid before Mr. Norris a plan for a 'Theological Academy. Two gentlemen had pledged him \$10,000, towards the object. He now came with high confidence to his friend Mr. Norris. A long winter evening, as has been publicly stated upon the best authority,* was spent in explaining to Mr. Norris and his wife, the plan proposed.†

They separated for the night, Mr. Norris having given no pledge or intimation of what he might consent to do. He was embarrassed by a previous determination in the use of his means. "My great object,"

* Dr. Woods, at the meeting of Alumni, Sept. 1845.

† The plan was to have the Academy at Newbury, in the parish of Dr. Woods, who was to be the Principal. And it was believed by the venerable projector, Dr. Spring, that the day might yet come, *when there would be as many as twelve young men there, studying for the ministry!*—It was soon after ascertained, that Dr. Morse, Dr. Pearson, and others, were meditating a similar institution at Andover. The result was a union of the two plans, and the establishment of the distinguished Seminary, in that place.

One of the founders, Mr. Abbott, of Andover, had willed a large estate to Harvard College; but immediately altered his will, after the election of Dr. Ware, as Hollis Professor, &c.—See *Panoplist*, 1850, p. 52.

said he, "is *the foreign missionary enterprise.*" This, it should be marked, was at least *three years and a half*, before the incipient measures were taken for the formation of the A. B. C. F. M. And that such an interest should have been felt by Mr. Norris and others in *foreign* missions, will be easily understood by those, who should read the accounts of the operations of the London Missionary Society, the United Brethren, &c. as published in the Mass. Miss. Magazine and the Panoplist.

In the morning, Mr. Norris said to Dr. Spring, "Why, my wife tells me, that this plan of yours for a Theological School, and the missionary enterprise are the same thing. We must raise up ministers, if we would have the men to go, as missionaries." And with this idea of the identity of the new plan and the long cherished object of his munificent purposes, he now pledged to Dr. Spring a donation of \$10,000. Having done this, he went to the bank; drew out 10,000 silver dollars; had them carried to his bed-chamber; and there he consecrated them to the cause of God.*

In these transactions Dr. Worcester took the liveliest interest, aiding his revered friend Dr. Spring, by his counsel; and stimulating Mr. Norris to "devise liberal things." Whenever he received any new religious intelligence, it was his custom to take the earliest opportunity, to communicate it to all who were of kindred sympathy; and to none was he more cordially welcome, than Mr. and Mrs. Norris.†

* He said, that he never knew of any paper money being given to build the temple!

† Mr. Norris died, Dec. 22, 1808. "With concern and commiseration he used to say,—'The missionary object is the greatest in the world.'"—*Obituary Sketch, Pan. and Miss. Mag.*

In a letter of Dr. Worcester to Mr. Evarts, from Natchez, March 23, 1821,—he speaks of the “ever-to-be-remembered Mrs. Norris,” &c., “who well knew the desire of her beloved and revered husband, who was often pleased to say, that, much as he loved the Theological Seminary of which he was one of the Founders, he loved still more the cause of missions; that, as his wealth came to him from India, he saw no better purpose to which it could be applied, than that of sending back to the perishing millions of that country the means of eternal life.”

At this time, American Christians sent funds directly to aid the Baptist Missionary establishment of Carey, Marshman, and Ward, at Serampore. They did not allow themselves to be influenced by denominational distinctions. And by the India trade, the communication with Calcutta was so frequent, that no foreign station could be more conveniently reached. In 1806, Robert Ralston, Esq., whose heart was of the noblest mould by the grace of God, remitted for himself and others of Philadelphia, the sum of \$3,357 63. Dr. Carey, by a letter in October, acknowledged the donation; and in 1807, he refers to “\$6,000, given by American Christians to the Serampore mission in the course of 1806 and 1807.” To Rev. Mr. Williams, of New York, he said,—“The Lord has wonderfully stirred up the whole religious world, of every denomination to favor the work in which we are engaged, and to contribute pecuniary assistance to a large amount. Our American friends have a special claim upon our gratitude in this respect.”*

At the annual meeting of the M. M. S. in May 1807, the friends of the cause evinced no diminution of their

* Hist. of Am. Missions, p. 355.

excellent spirit.—“Of late,” says Dr. Parish, the preacher of the Annual Sermon,—“the minds of men have felt new conviction, that *Christianity* is necessary to their happiness ; it is therefore a good time to send missionaries to every nation to extend the Redeemer’s kingdom.”

Allusion was made to “five Societies in Massachusetts for propagating the Gospel ;” to “similar Societies in all the States of New England ;” to the “Missionary Societies in the Middle States ;” to the “Missionary Societies of the British empire,” as “the light of the world, like the great luminaries of heaven,” &c. “In heaven is new joy ; they see tears of repentance, they hear songs of christian faith from the banks of the Wolga and Sierra Leone, from the Mississippi and the Ganges ; from the huts of savages, and the splendid mansions of civilized society. It is a *good* day to build the house of the Lord ; thousands and thousands are engaged in the glorious work.”

An extraordinary impulse was soon given to the missionary spirit of Salem and the eastern section of Massachusetts generally,—by the timely visit of the Rev. Gideon Blackburn, D. D. On his own responsibility, he had commenced Mission Schools among the Cherokees. From Charlestown, he was accompanied by Dr. Morse to Salem, to make an immediate acquaintance with Dr. Worcester, as being the man, who, of all others, would respond to his ardent desires.

On Wednesday evening, July 1, 1807, the Tabernacle was opened to hear his narrative and appeal ; such was the rush of the people, that every nook and corner of the building were occupied ; while hundreds stood without, pressing close at the doors and the windows. His whole soul was on fire with his theme.

With a voice, all but equal to Whitefield's, and an eloquence, which they, who remembered Whitefield, could scarcely consider inferior to his, this honored servant of the Redeemer addressed that congregation of more than three thousand souls; and produced a sensation, which was beyond anything, that had ever been known in that community. There had been other missionary sermons, and by men who had been personally employed in missionary service.* But the Sermon of Dr. Blackburn, in behalf of his Indian Schools among the Cherokees, caused every one to say,—“WE NEVER SAW IT ON THIS FASHION.”

Dr. Blackburn was the guest of Dr. Worcester, about a week, during which he preached several times, at the Tabernacle, or in the neighborhood. The health of the latter was at the time so much impaired, that he was able to endure much less than usual of labor and excitement. Thirty years afterwards, Dr. Blackburn was again at Salem; and the writer had the privilege of hearing from his own lips, some of the reminiscences of the visit of 1807. “I found,” said he, “no man, among all whom I saw in my northern tour, who appeared to take so enlarged a view of the work of christian benevolence, as did Dr. Worcester, and who entered so deeply into the spirit of missions.” The few days which Dr. Blackburn was able to spend with him in his family, in his study, and in the house of God, he seemed to remember, as among the brightest and happiest of his earthly experience.†

* On the 22d of May previous, Mr. Davis, a missionary, preached at the Tabernacle; and on the 29th, Mr. Merrill, also a missionary.

† Dr. Blackburn's visit was of great service to the cause of evangelical religion, in several ways. Many persons were much profited by his preaching, which was in the boldest style of the old Puritans and Reformers. At his suggestion, a few of the members of the Old South Church, in Boston,

On his way to New England, he met with Dr. Morrison, since so renowned as the missionary to China. In Great Britain and throughout the East India Company's territories, such were the political and other prejudices against missions, that it was impracticable to obtain leave for missionaries to settle in any country of Asia, then under British jurisdiction. Missionaries, who went to India, were obliged to go privily,* and at the hazard of being sent back, as if "pestilent fellows." The arguments of state-policy made fanatics and inquisitors of the officers of the British Government; which is the less a matter of wonder, when some of the most powerful minds of the Established Church vindicated the expediency of preventing the general diffusion of the light of the Gospel in those Pagan countries, which Great Britain intended to retain in permanent subjection.†

It was thus that several of the English Missionaries were compelled to go to the East, by way of the United States. Dr. Morrison, although destined to China, was unable to find a passage direct from any English

began the *colonizing* movement, by founding the Park Street Church. He was himself solicited to be a candidate for the pastoral charge of that church. Dr. B. also aided in reconciling the wishes of the Hopkinsian and old Calvinistic parties, and effecting a union of the two, for the establishment of the Andover Theological Seminary, upon the basis of the present "Confession of Faith."

* Messrs. Thomas and Carey did the same, when they sailed in the *Princess Maria*, a Danish East Indiaman, June 13, 1793.

† "Indian Missions" and "Methodism," Edin. Review, 1808 and 1809, by the late Rev. Sidney Smith. Also "Works," do. The Christianity of the Articles may be inferred from such sentences, as, "We cannot conclude without the most pointed reprobation of the low mischief of the Christian Observer." With ineffable glee, the Reviewer speaks of "routing out a nest of consecrated cobblers;" and of "the missions of Anabaptist dissenters, whose peculiar and distinguishing tenet it is, to baptize the members of their church by plunging them into the water when they are grown up, instead of sprinkling them with water when they are young!!"

port. In company with two other missionaries, Messrs. Lee and Gordon, he arrived at New York, April, 1807. He had been in the country but a few weeks, when Dr. Blackburn enjoyed the privilege of an interview with him.* It was, doubtless of mutual advantage. Such unexpected meetings of such brethren in Christ, such interchanges of such Christian experience and expectation, had a wide influence in awakening or invigorating the benevolent emotions and energies of the friends of the Redeemer, in different localities of both hemispheres.

“His intercourse with American ministers and christians, at this time,” says the biographer of Morrison, “was greatly refreshing to himself, and is properly viewed as an important link in the chain of events which connect themselves with the evangelization of China. Already alive to the importance of missionary efforts, American christians have not since lost sight of China and the millions of the East; but have there as elsewhere “come to the help of the Lord against the mighty.”†

Among other indications of the state of missionary feeling, which, in the order of a wise providence, was becoming more and more decidedly characteristic of the piety of the American churches, the reader may be

* His Journal, May 4, 1807, refers to Dr. Blackburn,—of whom he speaks, as a missionary of the General Assembly of the Presbyterian Church to the Cherokee Indians. This was not strictly the fact, although it was a very natural mistake. Dr. Blackburn was aided by the Assembly, in the small sum of \$200 per annum. But the Cherokee schools were of his own planting, and were sustained by his own efforts. See Letters of Dr. B. to Dr. Morse, Panoplist, vol. 3.

† Memoir of Morrison, Vol. 1. p. 126.—Dr. Morrison was much aided by Dr. Green, Chairman of the Missionary Committee of the General Assembly, from whom in particular he obtained a very favorable introduction to the kind offices of the U. S. Consul, at Canton. While at New York, he saw Dr. Mason, Mrs. Graham, &c.

referred to a recommendation of the General Assembly, in May 1808, to observe "a day of fasting and prayer, that God would pour out his Spirit upon the churches more generally, and bless the efforts to Christianize the heathen, and extend the blessings of the Gospel." *

Coincident with this recommendation was a resolution of the Evangelical Society of Philadelphia, on the 5th of Dec. following.

"The members of the Evangelical Society, contemplating with astonishment the extraordinary changes, which have lately taken place in the civilized world; waiting with anxious solicitude, for the further development of the divine purposes with respect to the nations; receiving with unfeigned gratitude the welcome news of the success of several missions, in carrying the light of the gospel to those remote parts of the earth where the inhabitants have been sitting in heathenish darkness; &c., &c. Therefore: Resolved unanimously to recommend, and this Society does hereby recommend, that the hour, or part of the hour, next succeeding to the rising of the sun on every Sabbath morning, be occupied by every individual member in praise to the great Head of the church, for his goodness in sending the gospel to many of the human family wholly devoted to idolatry; for so much unanimity among his people in the efforts which they have directed to this object; for reviving his cause in several parts of this continent: and also in importunate prayer to Almighty God, beseeching a continuance of his blessings; that he would send forth more laborers into his vineyard with increasing success; that the wondrous commotions may be overruled for the advantage of the Redeemer's kingdom, the increase of knowledge, true Catholicism, Christian charity, and liberty of conscience."

Brethren in Christ of every denomination were invited to join in this "concert of private prayer," and

* Assem. Mag. 1808, p. 235.

ministers of the gospel were requested to mention it to their people, and endeavor to obtain their co-operation in the important design. The recommendation and request were extensively published, and numbers, doubtless, responded with "the spirit of grace and supplication." *

The numerous missionary organizations were diligently at work. And from the labors performed by evangelists, or by settled pastors who obtained a release for a few months from their charge, many portions of our "goodly heritage," in the original Thirteen States, and in the territories as known at the Peace of 1783, are now blossoming as the rose, and "filling the face of the world with fruit."

Not the least in importance were the operations of the venerable Society for Propagating the Gospel among the Indians and others in North America. The Anniversary Discourse at Boston, Nov. 3, 1808, shows the missionary intelligence and spirit of the much respected preacher, Rev. Abiel Holmes, D. D., and of many others in Massachusetts and the country at large.

"Forbidding as was the character of the natives, and unpropitious as were the circumstances of our pious ancestors, to the propagation of the Gospel among them, the work was early undertaken. One of these fathers, animated with an apostolical spirit, went to their villages, and proclaimed to them the Gospel of Christ. Encouraged by his first reception, he continued his evangelical labors among them with such assiduity, perseverance and zeal, as to acquire the title of *The Apostle of the Indians*. Of the converts at Nonantum, the first fruits of his Indian Ministry, he formed a Church, which long continued to receive accessions, and to enjoy the privileges of the preached

* Pan. and Miss. Mag. vol. 1, pp. 376-7.

word, and of the special ordinances of the Gospel. These people, rescued from darkness and barbarism, he nourished, as a nurse cherisheth her children. The translation of the Bible into their language will remain a perpetual monument of his diligence and fidelity, and of his earnest endeavors to promote their salvation. The name of ELIOT it is scarcely needful to subjoin—a name which has been transmitted to us, and will be transmitted to our descendants, with double honor. Wherever the Gospel shall be preached among the Aborigines of our country, there also let this, that this man hath done, be told for a memorial of him. Nor let his faithful friend, and able coadjutor, be forgotten; Gookin, whose services in behalf of the nations were active and unabated, and whose Christian affection for them many waters could not quench. The pious and successful labors of the Mayhews, the Bournes, and the Sargents, of Wheelock, Brainerd, Hawley, and Kirkland, need not be mentioned to inform you, but merely to stir up your remembrance. Nor need we, but for the same purpose, advert to the perilous and indefatigable services of the Moravian Missionaries; who, by their self-denial, disinterestedness, prudence, conciliatory address, and Christian fidelity, have introduced the Gospel into some of the most ferocious of the Indian tribes. The recent successes of missionaries from our own Societies, among the same intractable people, it were superfluous to recite. * * *

In this labor of love, my brethren, we are not alone. A spirit of diffusing Christian knowledge animates all Christendom. The activity of the young, the counsels of the old, the courage of the enterprising, the labors of the diligent, the treasures of the opulent, and the erudition of the learned, are directed toward this grand object. To this are auxiliary the disquisitions of the scholar, the curiosity of the antiquary, the peregrinations of the traveller, the adventures of the merchant, and the discoveries of the navigator. The Gospel is now spreading with incredible rapidity, into the dark recesses of Europe; traversing the immense regions of

Asia ; and penetrating even the inhospitable deserts of Africa. Yes. Africa, instead of furnishing slaves for Christians, begins to enjoy the liberty wherewith Christ has made free. The same nations, which, for centuries past, have been subjecting to the vilest servitude her miserable inhabitants, are now striving to bring them into the glorious liberty of the sons of God. The isles afar off, in the Pacific ocean, and other islands of the sea far remote and long neglected, at length hear the name of Christ, and wait for his law. The contemplative Hindoo hangs on the lips of the Christian missionary, and inscribes his words on the palmyra leaf. The roaming Tartar is arrested by the sound of the Gospel, and catches the glad tidings of salvation. The unfeeling Boschman is penetrated by that word, which is quick and powerful, and returns to his reed cell humanized, a new creature, a Christian.

The industry and zeal of the present age supplies the place of miracles. The Bible is translating into barbarous languages : and the various nations of the earth will soon, as formerly at the memorable Pentecost, hear in their own tongues the wonderful works of God. 'What John saw in vision, we behold in existing fact.' We see another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth ; and proceeding to every nation, and kindred, and tongue, and people.

Looking then, my brethren, at the predictions of the prophets ; looking at the promises of God ; looking at the events of this present time ; have we not just cause to expect an universal propagation of the Gospel ? Yes : the time will come, and will not tarry, when the Pagan idolater shall cast his idols to the moles and to the bats ; when the Indian Powows shall be silenced by the songs of Zion ; when the Vedas of the Hindoo, the Shasters of the Gentoo, and the Koran of the Mahometan, shall be exchanged for the Holy Bible ; when the religion of Brahma, the Institutes of Mecca, the rites of the Lama, the Zend of Zoroaster, and even the laws of Confucius, shall be suspended by the glo-

rious Gospel of the blessed God. The Lord will assuredly hasten it in his time."

Nov. 8th, (1808,) at the Semi-Annual Meeting of the Trustees of the M. M. Society, it was voted, "That the missionaries of the society be directed to transmit to the Rev. Mr. Worcester an abstract of their journals, ten days at least, before the annual meeting of the Society; and that Mr. Worcester prepare a Report from the same for publication in the Panoplist and Missionary Magazine."* Such a Report was prepared for this work, and published, in June following. It was an earnest of things to come.

Every succeeding year, Dr. Worcester's personal interest in the work of missions was enkindled with new ardor. The subject could not have been out of his mind, a single day, if a single hour, when awake. He was incessantly acquiring fresh and exciting information, relative to the advancement of the Gospel. It was because he studied the geography and moral statistics of the world, with so much earnestness and success, that he was afterwards found to be so far in advance of his brethren, in the extent, the accuracy, and the availableness of his evangelical intelligence.

The best occasion which he had ever had for the use of his resources in this respect, was afforded him, as the preacher, at the Annual Meeting of the M. M. So-

* These periodicals were united in 1808; Dr. Morse acting for the Panoplist, and Dr. Worcester for the Magazine. "It was from the pages of the Panoplist, that missionary information, both domestic and foreign, was spread abroad among a new and large class of readers."—Hon. S. T. Armstrong's *Recollections of Dr. Morse*," Panoplist, Feb. 1850. Dr. Worcester was one of the editors of the joint work, for about two years; and when "conducted by an Association of Friends to Evangelical Truth,—under the patronage of the Massachusetts, Hampshire, Berkshire, Maine, and Rhode Island Missionary Societies."—See Evarts's notice of the "Services of the Panoplist," in *"Spirit of the Pilgrims,"* Jan. 1828.

ciety, in May, 1809. It was the tenth anniversary ; and the sermon was from I Cor. 1 : 21 ;—For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

“The text,” it was stated, “may be resolved into three distinct, but intimately connected propositions.

I. Antecedently to the institution of the evangelical ministry, it was fully evinced, that, by human wisdom, men would not attain to the true knowledge of God.

II. In that arrangement of Providence, which afforded opportunity for the utter incompetency of human wisdom decisively to appear, the wisdom of God was displayed.

III. The grand expedient by which God has designed to bring mankind to the saving knowledge of himself, is the preaching of the Gospel.

These propositions, my fathers and brethren, it may not be unappropriate, or unuseful for us, somewhat particularly to contemplate, on the present interesting occasion.”

In the application of the subject, it was said :—

“1. Our subject is suited to fortify and animate our faith in the divinity of the Gospel, and our confidence in its ultimate triumph.

2. It here unavoidably occurs solemnly to reflect on the perverse and preposterous folly of all schemes, at-

* “The public exercises of the occasion were attended on the evening of the first day of the meeting, at the Old South meeting-house. The sermon by the Rev. Mr. Worcester, was sentimental, elegant, appropriate, solemn, and highly interesting ; the assembly was large and solemnly attentive ; and the contribution to aid the benevolent object of the society more liberal than on any preceding similar occasion.”—*Panoplist and Miss. Mag.* Vol. II, p. 41. After going to their lodging-place, Dr. Emmons, sitting near, whispered loud in his peculiar manner,—“*Worcester, you did well, this evening. You did well, Worcester!*”

tempts, and hopes, essentially to improve the moral character and condition of mankind, otherwise than by means of the Gospel of Christ.

3. From the elevated ground, on which we here stand, we cannot but survey with deep concern the present general state of the world.

4. With what deep and lively interest does it become us, my brethren, to contemplate the awakened attention of the Christian world to the spread of the Gospel !”

In the discussion of the “three propositions,” the preacher fully sustained his reputation. But in the appeal, from “the awakened attention of the Christian world to the spread of the Gospel,” he would seem to have surpassed the highest expectations of his friends. Taken as a whole, no Annual Sermon before the Society,—from the first by Dr. Emmons, in 1800,—equalled this, the *tenth* of the Series.

“For a long and dreary tract of time, the spirit of primitive enterprise slept ; and ages after ages passed away, with but very little done to extend the knowledge of the Savior, or the boundaries of his kingdom. Recently, however, blessed be God, the scene has been changed. The friends of the Redeemer and of men have been roused from their slumbers, and, looking round upon the world, their eyes have affected their hearts.

THE TWENTY-FIRST OF SEPTEMBER, SEVENTEEN HUNDRED AND NINETY-FIVE, will long be held in grateful remembrance, as a distinguished epoch in the annals of Christendom. Then it was, that under a cloud of holy incense, ascending up before the throne of God and the Lamb, THE LONDON MISSIONARY SOCIETY WAS INSTITUTED. The scene was one, on which angels might dwell with delight. ‘Glory to God in the highest, and good will towards men,’ responded from heart to heart ; and tears of tender joy diffused, through as-

sembled thousands, an influence more grateful than the dew of Hermon, than the dew that descended on the mountains of Zion. The holy flame there lighted from the altar of heaven, spread with rapidity in all directions. Societies for a similar purpose, before existing, received new life; others were soon formed on both sides of the Atlantic; and measures for the furtherance of their benevolent design, adopted with promptitude, have been pursued with ardor.

Already have the heralds of salvation gone forth into the four quarters of the globe. Already have missionary stations been established from the populous regions of the East to the dreary wilds of our own continent, and from the frozen climes of the North to the newly discovered islands of the Southern Ocean. Already are the lively oracles of God translated, or translating, into the various languages of both Pagans and Mohammedans, and the people of all nations and all lands, Hindoos and Mahrattas, Chinese and Persians, Turks and Tartars, Hottentots and Greenlanders, the inhabitants of the isles and the tribes of the wilderness, begin to hear men speaking to them in their own tongues, the wonderful works of God. And already, in these different, and heretofore discordant languages, do the praises of Immanuel begin to be uttered, from one end of the earth to the other, in the grateful and harmonious songs of salvation.

O, my brethren, how impressive is this scene! How wonderful this work! But in what light are we to regard it? Is it all the effect of wild enthusiasm—of misguided zeal? Is it to be imputed to a religious mania—a reigning frenzy of the age? No; let scoff or sneer who will, we hesitate not to pronounce it the genuine effect of a pure and enlightened benevolence; a holy ardor for the glory of the Redeemer and the best interests of men. We hesitate not to ascribe it to the sovereign power and grace of God; to the same divine influence, which, eighteen centuries ago, so suddenly produced the most astonishing effects,—confounded the wisdom of the world, covered all opposers with

shame, and conferred on millions the blessings of immortality.

Is this, then, a work to be regarded with lightness? Is it all to no good purpose, that this divine ardor has been excited, that these benevolent exertions have been called forth? No; but the sublime edict of the risen Savior is still in force, 'Go ye into all the world and preach the Gospel to every creature;' his gracious assurance also still remains, 'Lo, I am with you always, even to the end of the world;' it is still by the foolishness of preaching that God is well pleased to save them that believe; and the eventual conversion of all the nations to him is abundantly foretold in his word.—Would not the salvation of a single soul, of whatever nation or condition, be ample compensation for all the monies expended, and for all the exertions made, both in Europe and America? But not to a single soul only, but to many, we trust, have the blessings of salvation been already imparted. A great harvest, however, was not to have been immediately expected. Before the wilderness become a fruitful field, the ground must be cleared and broken and sown. Before 'the earth bring forth in one day,' and 'a nation be born at once,' preparations for the purpose must be made. These are now in forwardness. The extensive dissemination of the word of God, the unlocking of the treasures of divine truth to all the families of the earth, the general diffusion and nurture of a missionary spirit, and the establishment all over the world of missionary stations, are most important preparations for the glorious scene in due time to ensue. Ere long the Lord will give the word, and great will be the company of the publishers. Light will break forth in all directions; and the whole earth will be filled with the knowledge of the glory of God.

Yes, my brethren, the oracles of God are sure, and the expanding hopes of the church are not vain. The Lord is on his way; and the day, the long expected, prayed for day of his promise is at hand. Else, why this universal commotion? Why the shaking of the nations, the falling of thrones, the dashing in pieces of

the kingdoms, the vast and rapid changes of the world, the amazing fluctuation of all human things? Why these perilous times of delusion, of heresy, of infidelity; these desperate efforts of earth and hell, aroused and combined against the Lord and against his Anointed? And why, in the midst of all these tremendous scenes—why the union and engagedness, such as before have never been witnessed, among the faithful of all christian communions, for defending and spreading the glorious Gospel of the grace of God? Look into the sure word of prophecy: Are not all these most distinctly predicted signs, sure, unequivocal indications, that the day approaches, even hastens to be present?—The overturnings of the world shall have their end; the tumults of the nations shall subside; He to whom the crown belongs will come: all realms and all people shall bow to the power of his Gospel; ‘the kingdom and the greatness of the kingdom, and the dominion under the whole heaven, shall be given to the saints of the Most High;’ and ‘from the rising of the sun unto the going down of the same, the name of the Lord shall be great among the gentiles.’ Yes, ‘all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall come and worship before him: the meek shall inherit the earth and delight themselves in the abundance of peace;’ ‘they shall obtain joy and gladness, and sorrow and signing shall flee away.’

‘O, scenes surpassing fable, and yet true!
 Scenes of accomplished bliss! which who can see,
 Though but in distant prospect, and not feel
 His soul refreshed with foretaste of the joy!’

My brethren, *my fathers and brethren of this* MISSIONARY SOCIETY, how interesting, how important, how glorious, is the object for which we are associated! It is to promote the benevolent design of Immanuel’s death; it is to further the grand expedient of Infinite Wisdom for the salvation of ruined men; it is to co-operate with the faithful of all lands in forwarding the preparations for the bright and unbounded scene of millennial light and love and joy.—Glorious object in-

deed! What in comparison with this are all the interests of the world beside? What in comparison with this, all the dazzling objects of earthly ambition and toil and strife?—objects, for which the energies of nations are exhausted, the treasures of empires are lavished, and the lives of millions are sacrificed. The interests of the world shall fail; the objects of earthly ambition and toil and strife shall pass away: but the kingdom, whose advancement we seek, shall endure, shall increase, shall flourish with immortal glories, and the fruits of our labors shall survive the wreck of all terrestrial things, and swell the joys and the songs of heaven for ever.

Shall our zeal, then, languish? shall our exertions be relaxed? shall any thing deter us from the steady, and ardent, and united, and persevering adherence to the *principles*, and pursuit of the *object*, of our consecrated institution? No, my brethren, never. Never are we to be turned aside from our purpose; never is our union to be broken; never are we to think that enough has been done towards spreading the pure savor of Christ's name, while yet we have power to do more.

This, let it be distinctly impressed, is not an affair of a day. This Society, whose tenth anniversary we now gratefully celebrate—this Missionary Society, lightly esteemed as it may be by the wise men of the world—this Society, in firm reliance on God, is to remain steadfast: is to survive all the perils of these perilous times; is to meet the opening scenes of providence with expanding views and extending exertions; is to impart the knowledge of salvation to many ready to perish; and to participate, at length, in the distinguished honor and felicity of introducing the anointed King of Zion to his millennial reign. O, animating thought! O, glorious prospect! Let it never, never, dear brethren, sink from our view.

Brethren and friends of this respected assembly at large, suffer me to ask, Why are you here in these hallowed courts of Jehovah? Why are you come to mount Zion, to the city of the living God? Why are

you lifting your eyes and your hopes up to the high throne of divine mercy, in prospect, through the one Mediator, of a holy and glorious immortality?—Why, rather, are you not bowing in a temple of idols? Why are you not paying your blind devotions to the host of heaven, or to stocks and stones? Why are you not, with hideous orgies, surrounding an altar to demons, reeking with the blood of your immolated children? Why are you not groping in the horrible darkness of gentilism, utterly without God, and without hope in the world?—It is because the Sun of Righteousness has risen upon you. It is because that since, in the wisdom of God, the world by wisdom knew not God, it hath pleased God, by the foolishness of preaching, to save them that believe.

Yes, it is to the gospel, to the gospel of our Lord Jesus Christ, preached by divine favor to you, that you are indebted for all your knowledge of God, for all the benefits of his holy worship, for all your divine consolations in life, and for all your elevated hopes, for yourselves and your children, of everlasting felicity.—O, the inestimable privilege you enjoy, and the immense obligations you are under! And can you then ever forget, or can you remember without deep concern, those of our fellow men, to whom the gospel is not preached? No, you cannot forget them; neither can you remember them but with the tenderest emotions. You view them with solicitude; you commiserate their deplorable condition; you long to impart to them the blessings you enjoy.

Well then, ye tender, generous spirits, you have now an opportunity suited to your noblest wishes. It is in behalf of our destitute brethren in the remote parts of our country, and our still more destitute brethren in yonder wilderness, that we are this evening to cast our offerings into the treasury of the Lord. How affecting the scene! how interesting the object! God is present, Christ is present, angels are present, to witness our liberality for the salvation of our fellow men! Surely we cannot have come to this place unprepared for the occasion.

Does any one ask, 'How much shall I contribute?' Permit me to return the question to yourself. On a fair estimate of the things of this world, in relation to those of the worlds to come, how much, as an accountable steward of the Lord's bounty, can you afford to give!—Is it a difficult question? Shall I then refer you to the apostles and primitive christians, who, in a similar case, held their whole substance, and even their lives, sacredly devoted?—Are you still in doubt? Go, then, I beseech you, to Him, who though he was rich, yet for our sakes became poor, that we through his poverty might be made rich. Go to the summit of Calvary, and ask the dying Redeemer of the world how much you shall give.—Are you yet unresolved? Go, then, at last, to the tribunal of God, and attend the solemnities of the final day. Go see the Savior on the throne of judgment, in the glory of his Father, with his celestial retinue, and all the nations of the world summoned before him. See the earth on fire, the heavens rolled together as a scroll, and eternity opening in boundless prospect before you: hear the address of the Judge, first to them on his right hand, and then to those on his left; and while these are going away into everlasting punishment, and those into life eternal, listen to the shrieks of the one, and to the songs of the other. Admit to your mind the full impression of these amazing scenes; and then determine for yourself what you must do this night.

Standing, my brethren, in view of the great day of God, what to us is money? what is its highest use? Is it not to promote the grand design of Immanuel's death in contributing to the salvation of perishing men? Yes, the poor widow's two mites, thus laid up in that rising kingdom, which is to survive the conflagration of the world, is of more, incomparably more worth, than all the riches of the Indies, invested with the best earthly stocks, or appropriated to the most splendid earthly purposes. Rather would I meet on the hill of Zion, one, to whose arrival there I had the felicity in the smallest degree to contribute, than be the possessor here of hoarded or funded millions. Rather, infinitely

rather would I have a part in the gracious address of the final Judge, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' than obtain for ages on earth, the highest honors and praises of applauding nations.

God of his infinite mercy grant, that we and our children may be heirs of the immortal blessings of his Gospel; and that our offerings at his altar this night may redound, through the thanksgivings of many, to the praise of his glorious grace forever. Amen."

It will be at once perceived, that the mind which could so interpret the purposes of the Great Redeemer in his last command, would hail with unmeasured delight the appearance of "THE STAR IN THE EAST." The memorable Sermon of Buchanan, thus entitled, was first preached, at Bristol, Eng., Feb. 26, 1809. When received by Dr. Worcester, he had no words for his admiration. And when the "Researches" followed, he lost no time in spreading the auspicious influence. The days had now nearly arrived, which he had long been praying to behold, when the American churches should send forth to "the uttermost parts of the earth," not their sympathies, supplications, and supplies only, but their servants for Jesus's sake, to gather sheaves of glory to the Son of God. The young men were ready, and the hour at hand for the fathers to give them the guidance of their wisdom and the guardianship of their care.

Of the fathers indeed, no one was more highly esteemed, than Dr. Worcester, although in fact he was not yet quite forty years old. By his most familiar friends and associates, no less than by strangers, he was treated as a man whose experience of years had numbered him among the aged, with whom is the maturest judgment and the soundest understanding.

It would seem impossible, that so much missionary intelligence, with the influence of such revivals of religion,* from 1797 to 1807, could have failed to arouse some of the youthful converts, to consider the question of personal duty to the distant heathen. There is probably but a small part as yet known of the searchings of self-examination, and of the ardent longings for the foreign missionary service, like those of Asahel Nettleton and Samuel J. Mills. Born on the same day, April 21, 1783, they were "born of the Spirit," as they were permitted to trust, in the latter part of 1801; Nettleton, perhaps, two months earlier than Mills.

"About this time," says his biographer and much beloved friend, "he became exceedingly interested in the short accounts, which were published in the Connecticut Evangelical Magazine, of the operations of the London Missionary Society and of the Baptist Missionary Society in England. These awakened in his breast a strong desire to become a missionary to the heathen; and he decided to devote his life to the missionary service, if God, in his providence, should prepare the way. This purpose was afterwards greatly strengthened by the perusal of Horne's Letters on Missions. The feelings which Samuel J. Mills expressed to his father, soon after his conversion, were

* "I could pour out my soul for Christ's dear ministers. Then my mind turned on the cause of Zion. I longed to have it built up, and the present work go on. I thought of the poor heathen, and said, O that the angel with the everlasting Gospel might fly through the earth!"—*New Eng. Revivals*, by Dr. Tyler, p. 32. See same work for other examples of similar feeling. The words cited were from a man, who had been a neglecter of public worship and an "infidel;" but when fifty years of age was hopefully converted in Canton, Conn., during the revival there in 1798-9, and under the ministry of the devout Jeremiah Hallock. Dr. Griffin, at New Hartford, received a fresh anointing of the Spirit, in that "time of refreshing."

precisely the feelings of young Nettleton at this period, viz: "*That he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the Gospel salvation to the poor heathen.*"*

This observation of Mills was made, it would seem, sometime in 1802,—probably in the early part of the year. It was when he had returned home from Litchfield Academy,—and was "the first idea," we are told in his Memoir, that "his father had of his change of mind," after the agonizing disclosure of his feelings, as he parted from his mother, in November 1801.† "His attention was directed to the subject" of missions to the heathen, "by remarks, which in his childhood he had often heard from the lips of his mother. She was a *missionary woman*, and frequently spoke of Brainerd, and Eliot, and other missionaries: and as she dwelt upon the glorious cause in which they were engaged, he once heard her say respecting himself,—'*I have consecrated this child to the service of God as a missionary.*' This remark made an impression on his mind that was never effaced. Thus early did a sovereign God, who has pity on the heathen, set apart Samuel J. Mills for a missionary. And it is somewhat remarkable, that from the first hour of his conversion he never lost sight of his darling object. Though but a youth of nineteen, he discovered a zeal

* Memoir of Nettleton, by B. Tyler, D. D., p. 26. Compare Memoir of Mills, p. 10, 2d ed. 1829.

† "O that I had never been born! O that I had never been born! For two years I have been sorry God ever made me."—"My son, you *are* born, and you can never throw off your existence, nor your everlasting accountability for all your conduct" The scene was soon changed, and he who had "cursed the day in which he was born," was exclaiming, "O glorious sovereignty! O glorious sovereignty!"

in the missionary cause, an eagerness in the pursuit of missionary intelligence, and an enlargement of thought in his plans, to become acquainted with the true state of the unevangelized world, which left little doubt that he was chained to his purpose by a superior power."

"It was a heart yearning over the miseries of perishing millions, that first led him to think of acquiring an education with a view to the gospel ministry. Having consulted his parents, and unfolded all his purpose, which, should God permit, was no less than to devote his life to the cause of missions in foreign lands; and having received their approbation and their blessing, he resolved on measures for changing his course of life. Though the determination of the son gained the joyful approbation of his parents, it was not without feelings of self-denial: for when he told his mother of his determination to go to the heathen, with the feelings of a mother, she replied,—*"I cannot bear to part with you my son."* But when he reminded her of what she said to him when a child, she burst into tears, and never after made the least objection. The Spirit of God came over him, like Elisha in the field. While toiling at the plough, was his heart touched with compassion for the heathen world; and he bid adieu to his farm, to obtain an education, on purpose to carry the Gospel to millions who perish for lack of knowledge. Thus, in a retired field in Litchfield county, was the King of Zion beginning* that grand course of operations which

* Not exactly "*beginning*." And quite an error it was to affirm, that, "in tracing the progress of the missionary spirit in this country, in respect to Foreign Missions, we have little else to do, than follow the leading events of Mr. Mills's life, from his first year in college to the embarkation of the American missionaries for Calcutta," &c. p. 22. A geographical descrip-

have produced such a mighty revolution in the American churches, and which bear so intimate a relation to the progressive glories of his kingdom. Having put his secular concerns into other hands, Mills became a member of Williams College, in Massachusetts, in the spring of 1806."

There were those in whom the same desires and purposes, "in respect to Foreign Missions," was originated and cherished, without the slightest knowledge of the designs or the persons of the young men at Williams College; and upon whose minds the same Holy Spirit was operating, as upon them, with ultimate reference to the new era of American Missions. And there were thousands, more or less consciously and simultaneously moved, in the providential preparation of instrumentalities for the great change, which was about to be revealed in the faith and action of the churches. But no one of all appears to have been more signally favored, in this work of preparation, than Samuel J. Mills.

To the exertions of Mills at college; to the "retirement" in the "meadow," where in 1807, he with Gordon Hall and James Richards began to pray together, "by the side of a large stack of hay;" and to other incidents so often rehearsed, as connected with the origin of the Society of missionary candidates at Williams College, it is only necessary here to allude. Through the kindness of the present highly esteemed Senior Secretary of the A. B. C. F. M., a very important part of the "secret" history of that Society and

tion of the Mississippi would not begin with the *Alleghany*, or the *Ohio*. And if the sources of the *Missouri* had been known, a hundred and fifty years before Lewis and Clarke's Expedition, would the name of Mississippi now be found upon any waters, as far south as St. Louis? And what would any of the rivers be, without "the upper springs and the nether springs?"

of the missionary spirit of Mills, Hall, Richards, Rice, and their associates, is now for the first time to be given to the world.

“Missionary House, Boston, June 30, 1851.

My dear Brother,—

Having had access to the most authentic sources of information concerning the rise of the present system of foreign missions from this country, I send you the results, to be used, if you think proper, in the Life of your honored father. The materials I send you are, *first*, extracts from the Constitution and Records of the Society formed by Mills and others in Williams College, in the year 1808, made from a copy in the handwriting of the Rev. Pliny Fisk, the well known missionary to Palestine. It is a translation by him, from the cypher, in which the Constitution and Records were originally composed, and which is also before me. *Secondly*, extracts from a letter of the late Rev. Ezra Fisk, D. D., of Goshen, N. Y., who was one of the original members of the Society in Williams College, and was prevented from going on a mission by the failure of health. *Thirdly*, facts obtained by the Rev. H. G. O. Dwight, now in the Armenian mission, during an interview with Dr. Fisk in the year 1829. And *fourthly*, a single fact or two derived from a letter of the Rev. Samuel J. Mills, which now lies before me in the handwriting of Mills.

‘Constitution of a Society of Brethren, Williams College, Sept. 7, 1808.’

‘2. The object of this Society shall be to effect, in the persons of its members, a mission or missions to the heathen.’

‘5. The utmost care shall be exercised in admitting members. All the information shall be acquired of the character and situation of a candidate which is practicable. No person shall be admitted, who is under an engagement of any kind which shall be incompatible with going on a mission to the Heathen. No person shall be admitted until he express a firm belief

in those distinguishing doctrines commonly denominated evangelical.'

'6. Each member shall keep absolutely free from every engagement which, after his prayerful attention and after consultation with the brethren, shall be deemed incompatible with the object of this Society, and shall hold himself in readiness to go on a mission when and where duty may call.'

Records.

'Williams College, Sept. 7, 1808. The members of the Society met and signed the constitution.'

[Among the five who appear then to have signed, three were Samuel J. Mills, James Richards, and Luther Rice.]

'Nov. 9, 1808. Resolved, That we will, every Sabbath morning, at sunrise, address the throne of grace in behalf of the object of this Society.'

'May 8, 1809. Resolved, to spend Friday, 28th inst., in fasting and prayer in behalf of this Society.'

The reasons why the Constitution and Records were written in cypher, and why a knowledge of the Society was withheld from the christian public, are thus stated by Dr. Fisk, in a letter dated Goshen, N. Y., June 24, 1829.

'The reasons for secrecy were the possibility of failure in the enterprise, public opinion then being opposed to us; in accordance with which good men often said, the enterprise of a foreign mission, of which we talked, was the result of overheated zeal, and would be soon forgotten; there was enough to do at home, etc. Under these circumstances, *modesty* required us to conceal our association, lest we should be thought rashly imprudent, and so should injure the cause we wished to promote. These were the general reasons. Besides these, Mills always desired to be unseen in all his movements on this subject, which, I am well persuaded, arose from his unaffected humility, never de-

sirous to distinguish himself, but to induce others to go forward.'

The Rev. H. G. O. Dwight states the following facts, based on an interview with Dr. Fisk in the year 1829.—Mills was the founder of the Society at Williams College. He first unbosomed himself to Gordon Hall, then to James Richards, then to Ezra Fisk. These talked together and prayed over the subject from the fall of the year 1807. The first object of the fraternity, organized in the following year, was so to operate on the public mind as to lead to the formation of a *Missionary Society*.

Dr. Fisk says, in the letter from which I have already quoted, that 'Mr. Judson did not become interested on the subject of missions to the heathen until his acquaintance with the brethren,' [who came from the Society in Williams College to the Andover Seminary in 1809.] 'I speak from a distinct recollection of an interview with him and the other brethren, when I was with him at Andover in 1810.'—Mills, writing Dec. 22, 1809, speaks of Mr. J——, (meaning doubtless Mr. Judson,) as if he were then resolved on becoming a missionary to the heathen; and, in the same letter, he declares Gordon Hall to be 'ordained and stamped a missionary by the sovereign hand of God.'

I am, my dear Brother, most truly yours,

RUFUS ANDERSON, *Sec. of A. B. C. F. M.*

REV. SAMUEL M. WORCESTER, D. D."

In carrying forward their benevolent designs, the members of this society republished the sermon of Dr. Griffin, before the General Assembly, &c., and that of Dr. Livingston, before the New York Missionary Society. They wrote to distinguished clergymen, among whom "were Drs. Worcester, Griffin, Morse, and Dana. These individuals they visited repeatedly, and with some of them spent their vacations, laboring among

their people, and at the same time pressing their suit. Dr. Worcester was the first 'to take fire.'"

Mr. Mills spent some time in the manner described, with Dr. Griffin. Dr. Worcester had "taken fire," several years before he had the grateful pleasure of hearing of any one of those young men, or their noble purposes. In a journey for his health, in 1820, when speaking to his companion of some of the preliminary movements in the progress of the foreign missionary enterprise, he adverted to Mills and his associates at Williams College. "Those young men wrote to me for my advice; and I encouraged them to continue their attention to the subject, pledging myself to do all in my power to aid their designs." *

In his work on Missions, Mr. Tracy, with his usual felicity of discrimination, has commended the course of the society at Williams College.

"They showed at once the soundest practical wisdom, the most rational confidence in the goodness of their cause, and the modesty which is becoming in young men. Had they at first carried their yet crude and ill-digested plans in a style of fervid declamation, before the more ignorant and exetible part of the churches, they might have raised up a violent and angry party in favor of rash and impracticable schemes; and thus they might have thrown off the more steady and permanently efficient part of the Christian community from participating in their enterprise. Instead of this, they went to men whose characters were established as safe advisers; men capable of appreciating their motives and their arguments, and detecting their errors and of supplying their defects; men in

* And the reader will not have failed to notice, that the dwelling of good Mr. Norris, Essex Street, Salem, must have a chronological place in his missionary register, before the "meadow" and "the north-west lower room of the east college," at Williamstown.

whom experience had taught the Christian public to have confidence, and whose sanction would secure to their cause a favorable hearing. Of these, the prudent, the cautious, the deliberate Dr. Worcester, who, because he was such a man, would no more reject a plan than he would adopt one without fully knowing its value, was the first to become zealously enlisted in the enterprise."

In further prosecution of their plans, one of the members of the society joined Middlebury College, that he might there introduce a similar society. He was successful in a good degree. Attempts at Union and Dartmouth Colleges, are said to have been made and "failed." "Mills," as mentioned in his Memoir, "had made up his mind to transfer his relation to Yale College, with the same design, and actually made a journey to New Haven, to explore the ground."

The immediate occasion or inducement to this "journey" has come to light, by the publication of the Memoir of Nettleton,—who "entered the Freshman class of Yale College, about the middle of the first term, in the fall of 1805," and was thus of the same college standing with Mills.

"During his junior year at college," says Dr. Tyler, "he became acquainted with Samuel J. Mills. This was brought about in the following manner. Simeon Woodruff, a classmate and intimate friend of Nettleton, happened one vacation to fall in company with Mills, and heard him converse on the subject of missions, and his plans of life. 'You talk,' said Woodruff, 'just like one of my classmates. He says, he intends never to be settled, but to be a missionary to the heathen.' Mills was so much interested at this intelligence, that he took a journey to New Haven, on purpose to become acquainted with Nettleton. They spent much time in consultation, and were happy to

find a perfect coincidence of views on the subject of missions. Mills informed him of Hall, and others of his acquaintance, who entertained similar views. The next year, Mills having graduated at Williams College, spent a few months as a resident graduate at Yale. 'His ostensible object,' says his biographer, 'was the study of theology; but his real object was to ascertain whether there were not some kindred spirits in this Institution, who could be excited and encouraged in this glorious enterprise.' It was not, perhaps, known to his biographer, that there was one kindred spirit in that Institution, with whom he had already become acquainted, and with whom he wished to hold further intercourse. He and Nettleton conferred much on the subject, and entered into an agreement to avoid all entangling alliances, and to hold themselves in readiness to go to the heathen, whenever God in his providence should prepare the way. They also formed the purpose of meeting the next year at Andover, and while pursuing their theological studies, to mature their plans of future action. This purpose, Mr. Nettleton found himself under the painful necessity of abandoning, on account of a debt which he had contracted while obtaining his education; and which he wished to discharge, as soon as possible. Both he and Mills felt the disappointment deeply."

Near the beginning of 1810, Mills joined the seminary at Andover, and Hall followed soon afterwards. James Richards one of the three that first prayed together in the "meadow," was there before them, having entered the seminary in the fall of 1809; and "labored with diligence and success in promoting a spirit of missions among the students." "I thought at the time," says Dr. Ide, "and have thought since, that God then sent his Spirit into the seminary, to *convert* the students to the subject of missions. For seldom have I seen a more evident movement of the Spir-

it upon the minds of sinners, to awaken, to convince, and to convert them, than was manifest in the seminary, in turning the attention and hearts of the students to the condition of the perishing heathen." *

Several members of the seminary had already "come to the solemn resolution of spending their lives in heathen lands." The fire broke out, most unexpectedly, in Samuel Newell, after a recovery from a protracted and dangerous sickness. Another is now the sole survivor of the first band of American foreign missionaries,—Rev. Samuel Nott, Jr., of Wareham, Mass. Some valuable reminiscences have been obtained from him, under date, July 18, 1851, a part of which may be presented in this connection.

"I find the first memorandum, as to my personal duty on the subject of missions, Oct. 17, 1808, which and the other memoranda of the close of that year, showed the growth of the principle of my final decision and action,—that of obedience to a command. I was then twenty years of age, alone, at my father's, [Franklin, Conn.,] spending a solitary study with my father the year after my graduation. In Nov. 1809, I went to Andover. My first memorandum on the subject at Andover, is dated March 4, 1810, and is connected with those of 1808, without any reference to others.

On March 11th, is another memorandum, referring to conversation with brethren Judson and Mills, as having the matter also under consideration. Mr. Hall was not at Andover at all, until late that spring."

"It has never seemed to me," the writer adds, "of any consequence to settle the matter as to who was or was not the leader of the movement, unless it were to show

* Memoir of American Missionaries, p. 15. Dr. Ide was one of the original members of the "Society of Inquiry on the Subject of Missions," formed in the seminary, Jan. 8, 1811.

that no *man* was; and that it must have been, that like influences of like circumstances, which divine Providence, and I trust, divine grace, turned to this account, —preparing for a combination above any device of man. In my own mind, at least, the starting point and early progress, the essence of the whole was without any knowledge of the existence even, of those who were so soon to be my associates; and on such a principle as possessed a solemn and independent power. In my memoranda, I find Mr. Judson mentioned with every confidence in his sincere and earnest spirit.”

Mr. Nott has justly suggested, that “no *man* was the leader of the movement,” of which the truth and the right impression has not always been given. “Every great and effectual movement in human society begins,” it has been said, advisedly,—“in secret and in silence; in the diffusion through the mass of those who are to be the actors, of those elements of thought and feeling, under the influence of which they are to act. As the movement draws towards its full development, it produces the leading minds which it needs; the men who first understand, and cause others to understand, what the movement is to be, and under whose guidance the multitude labor purposely for its accomplishment.” The time should long since have passed, when intelligent and Christian people should have need to be admonished, to “cease from man, whose breath is in his nostrils.” By glorifying the creature, they cannot glorify the Creator. And in view of the imperfections and errors of the best of whom the world is not worthy, together with the liability of *the humblest* to be self-exalted, the followers of the “Man of Sorrows” should “deal kindly and truly” with their “Christian heroes” and heroines,

and take heed to their flattering praises and panegyrics, "lest haply" these should be "after the rudiments of the world, and not after Christ." *

It was early in 1810, and just about the time when Mills joined the Seminary, that Mr. Judson was generally understood to have devoted himself to the same work of Foreign Missions. Only a few months previous, he had become a hopeful convert to Christ. When he went to Andover, in 1808, he could not be admitted as a regular member of the Seminary, but was allowed to attend the exercises. He was then not even a believer in Revelation. But he came to Andover with an undisputed reputation for talents and scholarship. Ardent and aspiring, with a prominent degree of self-reliance and energetic perseverance; and thus capable, if a subject of the grace of God, of becoming an efficient instrument in promoting the in-

* Such have been the sentiments of the Officers of the A. B. C. F. M., from the first; and their practice has been unexceptionable. The same sentiments are fully recognized in the "History of Missions of the Baptist General Convention," prepared under the superintendence of Dr. Peck, Foreign Secretary of the Board. "The rising interest indicated a wide-spread under-swell in the church, the instances of individual consecration were the top-most waves. * * One, the child of innumerable prayers, consecrates himself to the work of missions, while yet under the paternal roof; another joyfully promising to go far hence to preach the gospel, gives himself renewedly to the Redeemer in his rural walks in the vicinity of the college; a third, while fanning the newly kindled fire in the bosom of his friend by his own earnest breathings toward the missionary work, was not, 'for God took him.' A fourth, while groping in the labyrinths of Deism, is led by a way which he knew not, to believe in the divine authority of the Scriptures, and to ask, 'What must I do to be saved?' Almost with his earliest acts of faith in the Lord Jesus, is he inspired with the desire to communicate the knowledge of salvation through his blood to those who sit in darkness and the shadow of death. This was Adoniram Judson."

Some of the encomiums of Mills, since his premature death in 1818, will hardly bear to be "weighed in the balances." And one of the best things ever told of Dr. Judson, is, that when in this country he turned back from his contemplated visit to the South, "heartily tired of being exhibited, *as if he were an Asiatic an mal!*"

terests of the Church of Christ, he was an object of special solicitude and a subject of earnest prayer.

Sometime in the spring, or summer of 1809, he seemed to "walk softly;" and from a burdened heart, to be asking the question of the jailer at Phillippi. When he expressed a hope in the Savior, there were many that had great joy, but not without fears. His answers to the searching questions of one of the Professors, left doubts of the genuineness of his experience of the truths of the Gospel. But he gained more and more the confidence of officers and students, as a true convert, and a marked instance of the sovereign operation of divine grace. Still, unless the case of Newell should be excepted, no event, probably, was more surprising to the most, than the announcement, at a later day, that he had concluded to devote himself to the foreign missionary service.

Buchanan's "Star in the East," according to his own witness,* first arrested his attention to the subject; and, as it is supposed, in the winter of 1809-10. By a correspondent, before Dec. 22, Mills had been apprized of his apparent intentions; and, of course, was henceforth alive to every development of the spirit of missions in the new brother.

Just about this time, Mills wrote to Hall, from New Haven.† "As to Missions, you know some will be greatly animated with the subject at first view, and then begin to flag and droop. These are not the men we want, and therefore must carefully guard against placing confidence in them. I wish we were able to break forth as to numbers, like the Irish rebellion,

* History of American Missions, Note, p. 30.

† It was here, that he became acquainted with Obookiah, the Hawaiian youth, whose future years became so interesting, in connection with the Mission School, in Cornwall, Conn., and the Sandwich Islands Mission.

thirty thousand strong. Not a man could be spared. The whole number would be wanted. But much as I wish for an increase, I would, as far as in my power, prevent those from engaging, who had not thought much on the subject, and were not prepared to endure all things for the elect's sake."

At Andover, Mr. Mills exemplified his characteristic fervor, humility, and modesty. With the others who had also previously devoted themselves to the service of Christ for the salvation of the heathen, he indicated, as he doubtless felt, no jealousy whatever, in witnessing Mr. Judson's readiness to lead off in some decisive movement. The College standing and time of graduation, gave the latter some title of precedence. And in any event, there were older men, whose mature experience would guide and control, whatever of enthusiasm or romance might mingle with the pure fervors of love for the souls of the perishing heathen.

As Judson at Brown University, in 1807, so Hall at Williams College, in 1808,* received the highest honors of his class. He was a very unassuming, but really an eminent scholar. For a time he studied with Dr. Porter, afterwards Professor, at Andover,—who had a pastoral charge in Washington, Conn., and whose "Recollections of Gordon Hall," like everything else from the same pen, are more precious than "much fine gold;" and who has recorded several striking instances, in which the "admirable character" of the missionary candidate was manifested under his own eye. He had declined a tutorship, as if not worth a thought; but was urgently pressed to accept of an eligible offer of a parish.†

* He was one year in advance of Mills and Richards, who were classmates.

† Qu. Reg. Am. Ed. Soc., Vol. II.

“Then the heart of the Missionary came out. Then was revealed the secret so long cherished between himself and his beloved brother, Samuel J. Mills. These kindred spirits, associates in college, often interchanged visits afterwards, mutually enkindling that holy flame, which nothing but death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The *general purpose* of these devoted young men was fixed.

Sometimes they talked of ‘cutting a path through the moral wilderness of the west, to the Pacific.’ Sometimes they thought of South America; then of Africa. Their object was the salvation of the *Heathen*; but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half-awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of Foreign Missions, full of faith in the Holy Ghost, said, ‘No,—I must not settle in any parish of Christendom. Others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the *Heathen*;—wo to me, if I preach not the Gospel to the *Heathen*.’ He went, and the day of Judgment, while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.

Of Mr. Hall’s qualifications as a Missionary of the cross, I may be a partial judge, but I have considered them to be of the very first order; and highly as I estimate the character of many who have been his predecessors, and his contemporaries in this great field of Christian enterprise, none of them, in my opinion, has been superior to Gordon Hall. But his ‘record is on high;’ and I trust that his admirable character, as

exhibited in his labors and trials in India, will ere long be given to the public, from a hand competent to the undertaking."

In this tribute of Dr. Porter, the surviving Professors of the Theological Seminary cordially concur. And it is no disparagement of the merits of any of his brethren, to record, that there was no one among them at Andover, who, like Gordon Hall, so completely filled the eye and the heart, as a model of christian propriety and missionary devotedness.

It is not supposed, that the purposes of these candidates for foreign missionary service, were at all known to the preacher of the Annual Sermon before the Mass. Miss. Society, at their meeting, May 29, 1810. However this was, it is evident, that he was much impressed with the idea of a new development of the missionary spirit.

"Is the expectation, my brethren, visionary and unfounded, that the time is not far distant, when, from the United States, missionaries will 'go into all the world and preach the Gospel to every creature?' Yes, my brethren, when men in the benevolent spirit and with the holy ardor of an Eliot, a Brainerd, a Tenney, will, under the patronage of the Mass. Miss. Society, go forth into every region of the habitable globe, with the everlasting Gospel in their hands, in their hearts, and upon their tongues, accompanied with the fervent prayers of thousands for their success? Will they not visit the 'outcasts of Israel,' who, although they have long been a 'by-word, a scorn, and a hissing among all the nations, whither they have been driven,' are yet 'beloved for the fathers' sake.' Will they not, with the most urgent and luminous arguments, and with the most persuasive accents, be instrumental to the conversion of this despised and wretched people from their obstinate infidelity to the faith of the Gos-

pel—to their flocking to the standard of the cross? Will they not establish the pure, the simple, yet sublime system of Christianity on the ruins of the Mahometan imposture, and raise the minds and desires of its deluded votaries from debasing sensuality to the purity of heavenly enjoyment? Will they not dissipate the thick darkness of Paganism, by the ‘shining light’ of divine truth? and persuade the besotted idolater ‘to cast his idols of silver, and his idols of gold to the moles and to the bats?’ Through their instrumentality, will not ‘Ethiopia soon stretch out her hands unto God,’ in humble prayer and exalted praise? Will not ‘the isles which are afar off be glad’ and shout hallelujahs to the Lamb! Will not ‘the wilderness be glad for them, and the desert rejoice and blossom as the rose,’ and unnumbered millions hail them blessed! Animating, delightful anticipation! We pray God it may not prove ‘like the baseless fabric of a vision,’ but a substantial and glorious reality. * * *

In the view of the great things which our transatlantic brethren have done, and with increased zeal are still doing for the enlargement of the Redeemer’s kingdom, can our minds, christian brethren, be subject to the torpor of indifference? Can our hearts feel the benumbing chill of insensibility? Laudable, generous, noble emulation, forbid it! Must not every energy, both of our inner and outer man, be roused to devise, and constrained to execute liberal means of co-operation, with those who have taken the lead in the most excellent and noble achievements? Something indeed has already been done among us by pecuniary contributions, to encourage their hearts and strengthen their hands in the furtherance of their designs and exertions. But does not much more remain to be done? And were we, my brethren, duly to estimate the worth of souls, and to feel suitable concern for their everlasting salvation, should we not devise, and avail ourselves of means to send heralds of reconciliation to the Jews, Mahometans, and Pagans, to persuade them

to embrace the Savior, and in his name to beseech them to be reconciled unto God?" *

Such were the sentiments of no small number of clergymen and laymen, connected with one or more of the many missionary organizations. But none, probably, could have been better prepared to assume, if expedient, the responsibility of a foreign enterprise, than the leading members of the M. M. S.—And of the Board of Foreign Missions, Dr. Worcester more than once found occasion to say, that whatever good should be accomplished by this more recent and far more important organization, should be referred mainly to the Mass. Miss. Society, for the preparatory and formative action.

The Trustees were not only in correspondence with the London Society and other kindred associations, as engaged in a common cause, but communications to the M. M. S. from the missionaries at Tahiti, were actually on their way, at the time when the measures were adopted by the General Association of Mass., for the formation of the Board of Commissioners.

Until now the missions to the destitute at home, and to the Indian tribes, or the *domestic* heathen, had been more than sufficient to exhaust the reliable contributions for missionary purposes. Whenever these fell short, it was easy to meet the emergency, by withdrawing some of the laborers. And in general, it appears to have been a rule of procedure, to incur no liabilities beyond the limit of very certain supply; and a small amount of surplus funds, at the disposal of the M. M. S. was invested from time to time, by the Treasurer.

* Rev. Jacob Norton's Sermon, pp. 25, 26, 27, 28.

Far different, then, was the responsibility of conducting missionary operations, within or near our own borders, from those of a similar character, in countries separated from us by thousands of leagues of ocean. Annual contributions were needed, and an available credit in the commercial world, which it would have been presumption to expect, unless there could be an organization, enlisting in its support a much greater number of the friends of Christ, than any existing Missionary Society in the United States could claim as its members or supporters. Besides, the commotions in Europe, and the wars of Napoleon had now so affected the financial interests and political relations of our country, that the undertaking of a single mission to Burmah or Ceylon was ten-fold more responsible and formidable, than the present maintenance of all the missions of the American Board.

Hence, neither the Directors of the Mass. Miss. Society, nor those of any kindred institution, could have been justified in sending forth the young men, whom Providence had been preparing. The counsel of the wisest, therefore, was needed. By concerted arrangements, Dr. Spring and Dr. Worcester met the Professors, at Andover, with a few others, for consultation.* It was a meeting, never to be forgotten. Advice was given to Mills and his associates, to submit their case to the General Association, which was to meet, the next day, at Bradford, and which Dr. Spring and Dr. Worcester were expecting to attend, as delegates. And when this advice was given, the *idea* of such a body of men as the *American Board of Commissioners for Foreign Missions*, had not been suggested, and

* At the house of Prof. Stuart, Monday, June 25, 1810.

does not appear to have occurred to any one. Much less was it then anticipated, that "our associated enterprises, for the propagation of Christianity, at home and abroad," were destined so soon to "become, almost the greatest of the material and visible interests of the christian commonwealth."

The association was organized at Bradford, Wednesday, A. M., June 27th. From the Minutes, it appears, that, on Thursday, P. M., "four young gentlemen, members of the Divinity College, were introduced, and presented the following paper." *

"The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association, at Bradford, to the following *statement* and *inquiries*.

They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

They now offer the following *inquiries*, on which they solicit the opinion and advice of this association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern or western

* Said to have been drawn up by Mr. Judson. It is also said, that "it first contained the names of Mr. Richards and Mr. Rice; but upon consideration, they were withdrawn, lest the Association should be alarmed at the probable expense of supporting six missionaries in a foreign land, and shrink back in discouragement from the undertaking."—*Hist. A. B. C. F. M.*

world; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, Jr.,

SAMUEL NOTT, Jr.,

SAMUEL J. MILLS,

SAMUEL NEWELL.*

After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester and Hale.

The committee on the subject of foreign missions, made the following report, which was unanimously accepted.

The committee to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

The object of missions to the heathen cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, 'Go ye into all the world, and preach the Gospel to every creature.' The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of

*"The history of the rise and progress of the missionary spirit of which this communication was a result, may be seen in the Life of Samuel J. Mills." *First Ten Reports, A. B. C. F. M.—Editor 1834.*

missions, but sacredly to cherish their present views, in relation to that object; and it is submitted whether the peculiar and abiding impressions by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the propagation of the Gospel, and calling for a correspondent attention and exertions.

Therefore, *Voted*, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in heathen lands.

Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this association; and afterwards annually, five of them by this body, and four of them by the General Association of Connecticut.—*Provided, however*, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

Voted, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of providence in respect to their great and excellent design.

Pursuant to the report of the Committee, the Association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen:—His Excellency John Treadwell, Esq., Rev. Dr. Timothy Dwight, Gen. Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bart-

let, Esq., Rev. Samuel Worcester, and Deacon Samuel H. Walley, of Massachusetts.

Voted, That the gentlemen of the commission, belonging to Newburyport, Salem and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board."

The General Association at this meeting numbered only eighteen regular members, representing ten District Associations. Dr. Manasseh Cutler, of Salem Association was Moderator, and Dr. Worcester of the same was Scribe.* Some of the members had great doubts of the expediency of the measure recommended by the "Committee on the subject of Foreign Missions." But the major part were prepared to go forward, relying much upon the character of Drs. Spring and Worcester. And by their action at the meeting in Bradford, this body assumed a new importance; and ever afterwards appeared before the ministers and churches of Massachusetts, with claims to a consideration, which very much exceeded the expectations of the members, when the Association was formed at Northampton, July, 1802.†

Mr. Richards, writing to his parents, July 4, 1810, refers to the transactions at Bradford, and says,—“You may think it strange that my name was not among them; but those four were thought a sufficient number; and all of them except Mills are of more advanced standing than myself.” It was feared that the names of *six* would embarrass, if not defeat the measure contemplated. “The little band of brethren,” in 1808,

* The place of meeting may have awakened some ancestral associations. See Vol. I, Chap. 1, pp. 28, 39. For names of members, see Panoplist and Miss. Mag. Vol. III.

† Dr. Snell's Hist. Gen. Asso. Also, Minutes of Gen. Association, 1851.

“had increased to *eighteen*, although not all at Andover.”* Even Hall was not one of the “four.” And yet “in case all other means of getting to the heathen in Asia, should fail, he was ready to pledge himself that he would *work* his passage to India, and then throw himself under Providence, upon his own resources, that he might preach the Gospel to the heathen.”

“Mr. Nettleton was at this time Butler in Yale College. Had he gone to Andover after he graduated, as he intended, he would doubtless have been one of the company. When he heard what had been done, he lamented with tears that he could not have been there. He feared that it was an indication of Providence, that he was not to be permitted to become a missionary. His purpose, however, remained steadfast.”†

One of the gentlemen, who were present at the meeting of consultation and prayer, in Andover, has related of Mr. Evarts, that his influence was of no inconsiderable weight in determining the important question at Bradford.‡

The Professors, Woods, Griffin, and Stuart, were all earnestly engaged in promoting the new movement, but in consequence of their arduous duties, were not

* Dr. Fisk, to Rev. J. O. Choules, Newport, April 28, 1832.—*Christian Times*, Jan. 4, 1850.

† Memoir, pp. 43, 44. “The reasons why he did not become a missionary, can be stated in a few words. Soon after he began to preach, his labors were crowned with signal success. Wherever he went, the Spirit of God seemed to accompany his preaching. His brethren in the ministry, witnessing the success of his labors, were of opinion that he ought, at least, to delay the execution of his purpose to leave the country. In deference to their opinion, he consented to delay; and as his labors became increasingly successful, his brethren were more and more convinced that God had called him to labor as an evangelist at home. Still, he never entirely abandoned the idea of a foreign mission until his health failed in 1822.”

‡ Life of Evarts, by E. C. Tracy, pp. 96, 97.

called into immediate service, as members of the Board.

The distinguished biographer of Mr. Mills "does not claim for him the honor of maturing the operations of the A. B. C. F. M.," but says, that "he is justly entitled to the praise of originating the plan of that noble institution." * Dr. Worcester has himself testified on this point, in a letter to his wife, March 12, 1819; while tenderly noticing the death of his tried friend, Dr. Spring. "I did not know before how deep an interest I had in that good man. In age he has been to me as a father; in action, for a course of years and in many interesting scenes, as a brother. About twenty years ago, we jointly united in forming the Mass. Miss. Society, and in the concerns of this society we have acted together ever since. Nine years ago come June, —passing in a chaise together from Andover to Bradford, we planned the A. B. C. F. M., and have since been together in all its important deliberations and transactions." * * * *

In the letter, also, to Mr. Evarts, from Natchez, March 23, 1821, he says of the Report of the Committee at the meeting of the Board, in September previous:—"It exhibits a system of progressive and extensive operations, with early results and opening prospects, not unworthy, I am persuaded, of general attention; and to one who has had a perfect acquaintance with these operations from the beginning, in no ordinary degree interesting, and gratefully impressive.

'The day of small things' is in fresh remembrance.†

* Dr. Fisk also attributes "the whole scheme" to Mills. The error arises from confounding *the plan of the Board* with *the conclusion to ask advice of the Gen. Association*; it being understood that a new missionary organization would probably be deemed expedient.

† In ten years, the progress had been so great, that very naturally, the

On the 25th of June, 1810, serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there, to be employed as missionaries to the heathen. The result was, to refer the momentous question to the General Association of Massachusetts. The next day, Dr. Spring took a seat in my chaise, and rode with me to Bradford, where the General Association was to convene. In the conversation on the way, the *first idea*, I believe, of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, was suggested;—the form, the number of members, and the name,* were proposed. On the 27th, the question came before the Association, and the report of the committee which was adopted by that body, was the substance of the result of the conversation in the chaise.”

It is remarked in the History of American Missions, —“ Dr. Worcester does not ascribe the honor of first suggesting this idea to his companion, as he would have done, had truth permitted; nor did his modesty allow him to claim that honor for himself. The truth, probably is, that the suggestion was first made by Dr. Worcester, but grew out of their mutual conversation, and was perfected by their united counsels.”

After what is said of the “*first idea*” of the A. B. C. F. M., Dr. Worcester proceeds in his narrative :—

commencement of operations thus appeared to Dr. W. He seems almost as if he had forgotten what a day of GREAT THINGS, it really was, as compared with all that had gone before, and as represented by himself, when the scenes were passing. It was not a day of *nothing*, as some have supposed; nor any more to be lightly esteemed, than “the day of Pentecost”

* Most likely suggested by the “*Board of Commissioners*” of the Society in Scotland for promoting Christian Knowledge.” This name appears in the “Massachusetts Register” of 1810, in close proximity to the notice of the Mass. Miss. Society.

“On the 5th of the ensuing September, the first meeting of the Commissioners was held, and the Board was organized. But what individual, who took a part in those inchoative deliberations and proceedings, had any adequate anticipations of the magnitude and importance to which, in ten years, they would grow? American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his kingdom; had never sent, from these shores, a single missionary with the message of heavenly mercy to any portion of the widely extended pagan world, lying in darkness and in wickedness, without God, and without hope. Some scattered and transient efforts had indeed been made, for the benefit of some of the native tribes of the American forests; but without any general union, or any expansive or systematized plan of operations. In these respects there was no experience—no example; all was untried—all to be begun. What disposition would be found in the community, in regard to the great object, was problematical. For any certain calculations, or safe expectations, as to the contributions, which might be obtained, no sure grounds were afforded.”

“Our readers,” said Mr Evarts, in his ‘Brief Memoir,’ “need not be told in what manner, or at what time, the American Board of Commissioners for Foreign Missions had its origin. The faithful pen of our revered associate has recorded, in the last letter of considerable length, which he ever wrote, the formation and the early history of this society. He recorded it as an act of gratitude to God, for his favor to the rising institution; and as an attestation, (the event has proved it to be his dying attestation,) to the great truth, that *trust in God* is the only safe principle of missionary enterprise.

When the Board was first organized, it was little suspected by any one, that its concerns would soon become so weighty and complicated as they actually became; or that the duties of Corresponding Secretary would be so arduous, as they actually were. Yet the choice was just as it would have been, had all these

things been foreseen. Before the embarkation of the first mission, in February, 1812, there had been little opportunity for active labor. No funds had been received; no plan of extensive operations had been adopted. The Secretary, however, had not been slumbering at his post. Always an observer of missions, and well acquainted with the modern history of attempts to propagate the Gospel, he applied himself with new diligence to obtaining a correct knowledge of the heathen world;—to learning the difficulties and discouragements, which every missionary society must expect to encounter; and to the consideration of those great motives to action, which the steady view of a world lying in wickedness will impress upon a pious mind.”

According to the “Minutes” of the first meeting of the Board, there were present, “His Excellency John Treadwell, Esq., Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, Rev. Samuel Worcester, and Rev. Calvin Chapin.* The meeting was opened with prayer by Dr. Lyman.” A Constitution was adopted, and the officers chosen for the year ensuing, were His Excellency John Treadwell, Esq., *President*; Rev. Dr. Spring, *Vice-President*; William Bartlett, Esq., Rev. Dr. Spring, and Rev. Samuel Worcester, *Prudential Committee*; Rev. Calvin Chapin, *Recording Secretary*; Rev. Samuel Worcester, *Corresponding Secretary*; Dea. Samuel H. Walley, *Treasurer*; and Mr. Joshua Goodale, *Auditor*.

Votes were passed, in reference to several subjects. That relating to the missionary candidates was: “That the Board highly approve the readiness of the young gentlemen at Andover, to enter upon a foreign mission; and that it is advisable for them to pursue their stu-

* Dr Chapin, the last of the original members, died March 16, 1851. What he lived to see!

dies, till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment." "The following Address and form of subscription were prepared, read, and adopted, viz. :—

The American Board of Commissioners for Foreign Missions, solicit the serious and liberal attention of the Christian public.

The Redeemer of men, who, although 'he was rich, for our sakes became poor,' just before he ascended up on high to give gifts unto men, gave it in special charge to his disciples to 'go into all the world, and preach the Gospel to every creature." Almost eighteen centuries have passed away since this charge was delivered, and yet a great proportion of our fellow men, ignorant of the Gospel, are 'sitting in the region and shadow of death.' The promise, however, is sure, that the Son 'shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession,' and that the 'world shall be filled with the knowledge of the glory of the Lord.' The long expected day is approaching. The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and the conversion of the nations. In our own country, the missionary spirit is excited, and much has already been done for imparting the Gospel to the destitute in our new and frontier settlements. But for the millions on our own continent and other parts of the world, to whom the Gospel has never been preached, we have yet those exertions to make, which comport with the Savior's emphatical directions, and our distinguished advantages for promoting the great object, for which he came down from heaven and labored and suffered. A new scene, with us, is now opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service

of God, in the Gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where Providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good? And does it not call with impressive emphasis, for general attention and exertion? In the present state of the world, Christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire, to carry the Gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those who are favored with the Gospel, the same mind that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Savior, have it in their power to contribute even their mites, for the salvation of those for whom he died?

The Commissioners hold themselves sacredly bound to use their best endeavors for promoting the great design for which they have been appointed; and solemnly pledge themselves to the Christian public faithfully to appropriate, according to their best discretion, all monies which shall be contributed and committed to their disposal, for aiding the propagation of the Gospel in unevangelized lands.

For promoting the object of their institution, we the subscribers, engage to pay to the American Board of Commissioners for Foreign Missions, the sums annexed to our respective names."

It need not be said, that this Address was from the pen of Dr. Worcester. Nor is it unsuitable to add, that, in the incipient stages of the operations of the Board, there would have been very slow progress, if he had decidedly opposed the new enterprise, or had been in the least doubtful of its expediency and suc-

cess. Personally, he had the courage which feared no man or number of men, when conscious of acting as a co-worker with God ; and in that position or relation, the thought of being accounted an enthusiast or ridiculed as a visionary, appears never to have disturbed his feelings. And from the 28th day of June 1810, when he advocated the formation of the A. B. C. F. M., till the 7th of June 1821, when he finished his course at Brainerd, no man ever saw him unwilling to appear before all the world, in the whole magnitude of the responsibilities, which, *trusting in God*, he esteemed it an exalted privilege to sustain.

In accepting the office of Corresponding Secretary, however, he had the consciousness of being sustained by a numerous circle of clergymen and laymen, who would stand by him with an unshaken firmness of fidelity. Still he could have had but a partial view of the arduous service, to which he was called. There was no one in the land, from whose experience he could derive counsel or precedents, for the new sphere of action. His office demanded very extensive and careful investigations, of almost every kind ; the organization of a system of measures, adapted to the critical state of the country at home, and the "distress of nations" abroad, in those days of "wars and rumors of war," when "men's hearts were failing them for fear ;" beside attention to miscellaneous details, almost without end, and which can hardly be brought into any definite classification. But for all that was required, he was found ready and able. And from the leading principles and rules, which were recommended for adoption, as the mature result of his devout inquiries, the Committee of the A. B. C. F. M. have had little occasion to depart, in all the vast increase and

complication of their duties. It was because "the good hand of our God" was upon him, that he was enabled so wisely to anticipate "coming events."

Before the formation of the Board, a letter of inquiry had been addressed by Mr. Judson to the Secretary of the London Society, to which no answer was received until some time afterwards. The object was to ascertain, if that Society would employ American missionaries and upon what conditions. Mr. Mills, it has been testified, had thought, as early as 1808, that some one of the missionary brethren would be obliged to go to England. If so, he had changed his mind; for he was not in favor of the agency in 1811. He was then of opinion, that the American churches alone should support American missionaries.

Dr. Worcester was the first of the members of the Committee, who concurred in the proposal, that one of the candidates for missionary service should go in person and have a conference with the Directors of the London Society. Mr. Bartlet, Mrs. Norris and others were willing to bear the estimated expense.

Mr. Judson was designated for the agency proposed, "that as little time as possible might be lost, and with a view to the missionary interest at large." Four of "the young gentlemen at Andover," whose readiness "to enter upon a foreign mission," the Board had commended, the Committee thought proper to "examine relative to their qualifications for the service, to which they held themselves devoted." Messrs. Judson, Nott, Newell, and Hall were accordingly "examined and approved." The last named, it will be perceived, had taken the place of Mills, who, in the words of the late Dr. Fisk, "always preferred exciting others to act before the public, and himself not to be seen,"

and who in the present aspect of the movement was not well satisfied. He was not at all impatient to be in the field, before "the set time."

Mr. Judson received the instructions of the Committee and sailed for England. He carried with him a letter from Dr. Worcester to the Secretary of the London Society.* Upon the answer of Dr. Burder, the Committee say in their Report to the Board, Sept. 1811:

"The Board will perceive, that though the London Directors gave the most favorable reception to our messenger, and showed the most christian zeal towards the general object; yet in this letter of the Rev. Mr. Burder, nothing is said in direct reference to the points on which Mr. Judson was instructed to confer with the Directors, relating to a co-operation in the support and conduct of missions. Though the Committee have not received any written communication from Mr. Judson, yet they have learned from him in general, that the London Directors are of opinion, that a joint conduct of missions will not be practicable; and that although they are ready to receive our young brethren under their patronage, and would gladly have aid from us in respect to their support, yet they do not think it consistent to admit this Board to a participation with them in the direction of the mission. The Prudential Committee have always perceived, that a co-operation between the London Society and this Board, in the conduct of a mission, must be attended with difficulty. They thought it possible, however, that the Directors of the London Society, with their more perfect ac-

* Report, 1811. Letters from the other brethren were also carried. Gordon Hall's was dated, Dec. 24, 1810. It was a statement of religious experience and missionary purposes. "Nearly three years ago my mind was called to the subject of Missions," &c.—*Memoir of Hall*, pp. 30-33. It is much to be regretted, that the numerous letters from Mr. Hall to Mr. Mills were "consumed, by the burning of the house in which they were deposited."

quaintance with missionary concerns, might point out some way in which a co-operation might be practicable and useful; and if not, yet a hope was entertained, that it might be consistent with the views and means of the Directors to afford some pecuniary aid to a mission to be directed by this Board, until adequate funds could be raised in this country. It now appears, that nothing of this kind is to be expected; the plans of the London Board are so extensive as to require all the funds at their command; and if any concert of measures be had with them, it must be in the way of our giving pecuniary aid to missions under their direction, rather than to that of receiving aid from them to missions under our own direction.

On the whole, then, it now rests with this Board to determine, whether it will be expedient to resign the four missionary brethren, or any of them, to the London Directors; and in that case what aid, if any, it will be proper to give towards fitting them out for the mission and supporting them in it; or whether it will be better to retain the young gentlemen under the direction of this Board, and trust, under Providence, in the liberality of the christian public in this country for the means of supporting them. It is the opinion of the Committee, which they beg leave respectfully to submit, that the latter is to be preferred. The grounds on which this opinion rests are briefly the following. By raising up young men among us endowed with the spirit and qualifications for missions, Divine Providence seems distinctly to call on the christian public in this country for the requisite means of their support, and upon this Board to apply the means and direct the missionary labors. From this view of the subject, and from what has already come to our knowledge of the disposition of individuals towards the object, the Committee feel a confidence that He, to whom the silver and the gold belong, will open the hands of the rich and liberal among us, so as shortly to provide the means for supporting a foreign mission upon a promising scale. Though at present the Eastern world appears to hold out the most favorable prospects for

missionary efforts; yet the Committee presume, that this Board will not lose sight of the heathen tribes on this continent, but will make it an object in their arrangements to be in readiness to meet the openings of Providence for imparting the knowledge of the Gospel to them. And, finally, it is believed by the Committee, that if the missionary brethren are retained under the direction of this Board, a greater interest will be excited in the American public, greater liberality for the support of missions will be displayed, and greater exertions for the missionary cause will be made, and, on the whole, more will be done for the spread of the Gospel and the promotion of the Redeemer's kingdom."

The agency to England, as is obvious from the Report of the Committee was a disappointment of their expectations. Some arrangements with the London Society had been conditionally made, which were not in accordance with their wishes or their instructions. And as the result of their deliberations, at their meeting in Sept. 1811, the Board felt constrained to express, in a paternal, but decided manner, their views of their official responsibilities and prerogatives; and to communicate their expectations and requirements in regard to every one, who should be under ^{its} their direction and supervision. They were men, it should be added, who were most happy in receiving suggestions, and patient and candid in considering reasons for any plan or measure. But they were not willing to be accountable for any mode of action, which was not agreeable to their explicit instructions. Erroneous as might be their decision in a difficult or doubtful case, they knew, that, as a Board, it was necessary, that they should be recognized, as being really and truly, as well as in name and form, the *Directors* of all the operations, to

which they should be expected to give their approval and their sanction. And they were much gratified with the sentiments of acquiescence, which were responded to the expression of their views and expectations.

When Mills heard of Mr. Judson's "entering into partial arrangements at least, to become the missionary of the London Society in the East Indies, he exclaimed, in writing to a friend, 'What! is England to support her own Missionaries and ours likewise? O shame! If brother Judson is prepared, I would fain press him forward with the arm of a Hercules, if I had the strength; but I do not like this dependence on another nation, especially when they have already done so much, and we nothing. I trust that each of the brethren will stand at their several posts, determined, God helping them, to show themselves MEN. Perhaps the fathers will soon arise, and take the business of Missions into their own hands. But should *they* hesitate, let us be prepared to go FORWARD,—trusting to that God for assistance, who hath said, 'Lo, I am with you always, even to the end of the world.'"

Mrs. Norris died in March, 1811, having left a legacy of \$30,000, to the Board. At the time when "the suggestion of forty thousand dollars a year, or even twenty thousand, would have startled the minds of the most sanguine;" and when "it was suggested that a permanent fund of \$60,000, would be sufficient" to ensure the support of "the four young men, who were desirous of being employed as Christian Missionaries in part of India," "she expressed a readiness of mind to give one third part of the sum, or even one half, if any other person or persons, would supply the rest. Her heart was ever ardently engaged for the

establishment of the fund, and repeatedly did she solicit others, and particularly a gentleman, whose liberality towards another most important Institution is the admiration of the land, to unite with her in the interesting design. In this she sought not the gratification merely of her own benevolent feelings, but the fulfilment, also, of what she well knew to have been the desire of her beloved and revered husband. * * * This was the origin of the Norris Legacy of \$30,000, the first considerable donation, and still the largest, ever made to the Board.—The proposed fund, however, failed of being established. Mrs. Norris deceased; and her bequest, instead of being an immediate aid, involved the Board in a long, and dubious, and expensive litigation. * * * The only dependence now, under Providence the only resource, was the liberality of the community; and of this no exhibition had been made, for any high encouragement of hope.” *

At the meeting of the General Association, at Salem, June 26—28, the same gentlemen were elected members of the A. B. C. F. M., as at the meeting in Bradford. Dr. Morse was added to the number. This was the last election of the kind. In consequence of the litigation respecting the will of Mrs. Norris, the Board needed a legal existence, in order to prosecute the claim for the legacy. June 20, 1812, the Act of

* Letter of Dr. W. to Mr. Evarts, Miss. Herald, 1821, p 190. Compare preceding part of this Chap. p. 61.—It was at a meeting of the Committee at the house of Mrs. N. that she called out Mr. Bartlet, and said to him,—“I perceive that you are in trouble for money. Now if *you* will give \$30,000, I will!” Mrs N. also gave \$30,000 to the Theological Seminary at Andover; thus confirming her view of the relation of the Seminary to the cause of Missions, when she united with Mr. N. in the donation of \$10,000, above-mentioned.—It is well known, that if it had not been for her unlimited confidence in Drs. Spring and Worcester, those legacies would never have been bequeathed.

Incorporation by the Legislature of Massachusetts,—with power to elect members, &c.—was signed by the venerated Caleb Strong, Governor.*

At the Second Annual Meeting of the Board, held at Worcester, Sept. 18, 1811, there were present Messrs. Treadwell, Spring, Huntington, Lyman, Morse, Worcester, and Chapin. The agency to England was the principal subject of deliberation,—presenting as it did the very serious question, whether the Board would adopt the recommendations of the Prudential Committee. Donations to the amount of \$1,400, had been received by the Treasurer, which, with the legacy of Mrs. Norris, “given in the short space of a few months after the Board became known to the public,” the Committee regarded as “a providential intimation, that a reasonable reliance may be placed on American funds for the support of American Missionaries.”

“The London Missionary Society have for some years past expended about £7,000 sterling, annually, in the support of foreign missions; and this year it is expected that they will expend £10,000. Shall the four American missionaries then be cast upon the London funds? Is not the American public as well able to supply £600 annually, the sum estimated to be sufficient for the support of four missionaries, as the British public is to supply £10,000? Would it not indeed be a reproach to our character as a Christian

* Beside Messrs. Bartlet, Spring, Lyman, Morse, and Worcester, the Hon. Wm Phillips, Esq., of Boston, and the Hon. John Hooker, Esq., of Springfield, are named in the Act. Allusion is made to “their associates,” who were Hon. John Treadwell, Esq., LL. D., Rev. T. Dwight, D. D., Gen. Jedidiah Huntington, and Rev. Dr. Chapin, all of Conn.—In reply to some objections of members of the Legislature,—particularly that it is preposterous to send men and money abroad, when they are so much needed at home,—it was happily said, that the Gospel is that kind of commodity which increases by being exported, so that the more we export, the more we shall have remaining!

nation, as well as show an ungrateful distrust of Providence, should we resign our missionaries to the London Society, under an apprehension that we could not support them?

If, however, it should be determined to retain the missionary brethren with a view to employ them in a mission to be supported and directed by this Board, it readily occurs, that exertions must be made upon an extensive scale, and with zeal and perseverance, for raising the requisite funds. In conformity with the views of the Board at their former meeting, the Committee are still of opinion that the best way to raise the funds will be by application to individuals, especially to the rich, but not to the neglect of the less wealthy, in all parts of the country. And it is respectfully submitted, whether some measures may not be taken by the Board to engage the clergy and other influential characters, extensively, to attend zealously to this subject.

The Committee have made it an object of their attention and inquiry, to obtain information with respect to the best stations for missionary establishments. The Eastern world, especially Hindoostan, the Maylayan Archipelago, and the Birman empire, presents most extensive fields for missionary labors; fields which appear to be fast whitening for the harvest. All those vast regions are full of people *sitting in darkness and in the region and shadow of death*, and by experiments already made, it has been abundantly evinced that it is by no means a vain thing to attempt to spread the gospel of salvation among them. But the most favorable station for an American mission in the East would probably be in some part of the Birman empire. The population of that empire is great and somewhat advanced in civilization; the character and manners of the people are perhaps as favorable to the reception of the Gospel as will be found in any part of the heathen world; and what deserves particular consideration, they are **not** within the limits of the British

empire, and therefore not so much within the proper province of the British Missionary Societies.*

On our own continent, it is well known to the Board, there are many tribes of men in Pagan darkness. Notwithstanding the discouragements which have hitherto attended the efforts which have been made to evangelize the American Indians, there are many reasons which forcibly press upon an American Missionary Board a very tender and serious attention to this portion of the Pagan world.

On the whole, therefore, the Committee beg leave to submit, whether it would not be best for this Board to fix upon some place in the Birman empire for a missionary station in the East, and upon some place within the territories of the Indians of this continent for a missionary station in the West; and direct their attention to these two points, with a view to follow the intimations of Providence in regard to them, respectively, and to establish missions in them as soon, and upon as extensive a scale, as their means will admit."

The same officers of the Board were elected, as at Farmington, the year previous, except that Jeremiah Evarts, Esq., was made the Treasurer. From this time, there existed between the Corresponding Secretary and the Treasurer of the Board, a relation of Christian friendship, confidence, and co-operation in the service of the Redeemer, as perfect and delightful as can ever be expected, on this earthly side of the harmonies and felicities of "the paradise of God." The "Address to the Christian Public, Nov. 11th," was their joint production, in which their very souls commingled and flowed out, like the sacred "river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High." †

* "So early did they understand and adopt, as a rule of conduct for themselves, the important principle, that Missionary Societies ought to avoid interference with each other's fields of labor."—*Ills. Am. Missions*, p. 25.

† See First Ten Reports, &c., pp, 25—30.

Much thought was now given to the subject of ways and means, for an early commencement of a mission to some part of Asia. Compared with the present time, not a hundredth part was known of the state of the countries of the heathen world; and of course, the designation of any particular field of labor was attended with much difficulty and responsibility. *Burmah* was selected by Dr. Worcester, as the result of his careful survey of the Asiatic continent. And the history of the missions of the American Baptist Board, has since remarkably demonstrated the correctness of his judgment.

His own reminiscences of those days, are worthy of record in letters of golden light, in that "upper room" of the MISSIONARY HOUSE, in the city of the "fathers."*

"The country was shut up by a long embargo. Little was done, or even attempted, for the objects of the Board, until January, 1812, when unexpectedly an opportunity was offered for conveyance to India, in a vessel about to sail by special permission of government. The time for preparation was only a fortnight. For sending out the four missionaries, eight or ten thousand dollars were necessary, and the sum in the treasury was less than five hundred. When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member was found decidedly in the affirmative. The question was solemnly and prayerfully re-considered. The indications of Providence, in the series of facts and circumstances, which had brought the matter to that crisis, were reviewed; it seemed to be clearly the will of God

* The Prudential Committee have a weekly meeting, on Tuesday afternoon, for prayer and consultation in respect to the very responsible operations, which they are called to superintend. Perhaps some friends of the Board may be glad to be apprized of this fact, and may remember the meeting in their prayers.

that the missionaries should be sent; and the resolution was taken for the purpose, in the confidence, that, by proper means, with His aid, the requisite funds would be obtained. That confidence was amply justified by the event; a lesson of immense importance was indelibly impressed upon the minds of the Prudential Committee; and upon the principle then adopted—*of following as Providence leads;—trusting in the same sovereign Providence, with assiduous attention to the proper means, for the needed supplies;—*have the operations of the Board ever since been conducted. From this principle may the Board or the Prudential Committee never depart. It is, I am persuaded, the vital principle of the missionary cause.”*

The “only one member found decidedly in the affirmative,” was the writer himself. There was a just apprehension, that if the threatened war with England should be declared, it would subject the “young men” and their families, to the most painful trials and privations; even though the churches at home should contribute most abundantly for their support. And in the shortness of the time, before the sailing of the vessel from Philadelphia,—with such inadequate means, it appeared to the other members, Messrs. Spring and Bartlet, to be little better than presumption, to attempt the mission. They were almost ready to say,—“If the Lord would make windows in heaven, might this thing be?”

A few days before the embarkation, Dr. Spring said to the friend in whom he so confided,—“Brother Worcester, I fear you are going too fast. I doubt if we shall have the means to pay the sum, which we must borrow.”—“There is money enough in the churches!”—“I know that, very well. But how can you get at it?”—

* Letter to Mr. Evarts, March, 1821.

“The Lord has the key. And before the missionaries shall have reached their field of labor, we shall have enough to pay their outfit, and to continue their support.”—“Well, brother Worcester, I don’t know but it may be so. But it seems to me, that you have *all the faith there is in the world.*” And to a mutual friend, Dr. Spring remarked, as soon as Dr. W. had retired,—“I do not know what we should do, without brother Worcester. His faith is equal to everything.”

As soon as the Committee had decided to send out their first missionaries, the most vigorous measures were adopted to obtain the requisite funds. Letters were sent in various directions. Some pastors of churches moved at once to arouse their people. The Professors at Andover dispatched a portion of the students, to visit different towns and churches, soliciting contributions. They returned with cheering reports of success.* In Connecticut, New Hampshire, and Vermont, and throughout New England, as far as the intelligence of the embarkation of the pioneers in the foreign service had reached,—there was no less of interest than among those, upon whom the Committee had mainly relied, in the immediate vicinity of Salem, Andover, Newburyport, Charlestown, and Boston. If some, even of the evangelical clergymen, were ready to pronounce the undertaking a visionary or an enthusiastic scheme, there were those who had a “zeal according to knowledge,” yet so ardent and sanguine, that it had a very strong resemblance to enthusiasm. For the actual number of the population, and of professing Christians, at that time,—it was “no mean” proportion that viewed with unutterable delight, the

* Rev. Ezekiel Rich, then a licentiate preacher, undertook a voluntary agency at this period, and had great success in collecting funds.

prospect of an American mission to the East. And considering the poverty or very limited resources of most of the members of orthodox churches, in Massachusetts and other States, it would be impossible otherwise to account for the sudden contribution of so large an amount of funds, in less than four weeks, from the announcement of the designs of the Prudential Committee. The "money flowed in from all quarters," so that he who had so urged forward the movement, was almost literally electrified. Never was he in higher animation; never did he manifest greater joy, than in thus finding his most confident expectations more than realized. There was incomparably more of missionary spirit in the churches, than had ever been imagined to exist. The occasion had now come, as never before, when it could so be seen, to the glory of the Lord of all.

The following is a copy of the Preamble of a subscription paper, supposed to be the first of its kind in Salem; prepared by Dr. Worcester, to be put into the hands of pious females, both "rich and poor," and which came back to him, in a few days, with \$271,75.

"Female Charity.

The adorable Savior of men, though he was rich, for our sakes became poor, that we through his poverty might be made rich. He came down from heaven and died that we might live. After his resurrection, he graciously directed that his Gospel, which is the power of God for salvation to all who believe, should be preached to all people. Agreeably to his direction it has been preached to us, and to him we are indebted for our dearest privileges, and our most precious hopes. Of these privileges, and these hopes, however, millions of our race are yet destitute. Their situation, in the region and shadow of death, is deplorable in-

deed; and appeals in the most impressive manner to our benevolence and charity. An opportunity is now offered to do something for them. Four young men, devoted to the service of Christ are ready to carry the Gospel to a distant heathen land; and if money can be raised for the necessary expenses, will embark probably, in the course of two or three weeks. Two thousand dollars are yet wanting. Shall not this want be supplied? Could a more precious opportunity be presented for gratifying the best feelings of the human heart; for contributing to the best interests of mankind; for doing the best service for HIM who died for us; or for turning a portion of earthly treasure to the best use for eternity? The gracious mention which Christ has made, of services rendered to him, and to his cause by *females*, is more estimable than the highest applause of men, and affords the most tender encouragement to others to do likewise. Impressed with these considerations, we, the subscribers, contribute the sums annexed to our respective names, for the immediate use of the American Board of Commissioners for Foreign Missions."

Without the bequest of Mrs. Norris, the Prudential Committee would have had much more of hesitancy, in deciding to advise the Board to retain the missionaries under their own direction, and not consent to have them go out with commissions from the London Society. There was also a gracious dispensation accompanying the doubt and the delay of the reception of that bequest; inasmuch as others were stimulated by the noble example of beneficence, to contribute according to their "several ability," and found no pretext or apology for withholding. And while the Board chose to depend, under favor of Providence, upon the liberality of American Christians, the Committee, in the formidable prospective of possible and not improbable events and calamities, could satisfy the timid

and faint-hearted, by assuring them, that, in the last resort, the missionaries could place themselves under the direction and care of the London Society.

After the formation of the Board, it was deemed an object of high importance to secure the co-operation of evangelical Christians, out of New England, and particularly within the bounds of the Presbyterian Church. Dr. Worcester was at the meeting of the General Assembly, at Philadelphia, in May 1811. He had opportunity at this time of conferring with some of the leading members of that body; and the conferences were doubtless promotive of his favorite desire, although no definitive or formal arrangement was made. The designs of the Board were conceived in the exercise of the most enlarged spirit of christian fellowship, and with no denominational exclusiveness or sectional partiality.

And among the memorable indications of a guiding Providence, should be noted the circumstance of the expected embarkation of all the missionaries at Philadelphia; with the subsequent change of plan, and a partition of the company, by the unexpected sailing of a vessel from Salem. Two sections of the country, and these widely extended, were thus simultaneously moved *by the hand of God* to give their substance, with their benedictions and prayers, to urge onward the new enterprise.*

* Rev. Mr. Nott was one who sailed from Philadelphia. The circumstances above noted, made a strong impression upon his mind. Robert Ralston, like Henry Thornton, among the "*good men of Clapham*," whom Macaulay has so commemorated, (*Ed. Review, and Littell's Living Age*, 1844,) was ready for every movement, which promised a blessing for mankind; and was now exhilarated by the opportunity of a missionary embarkation in Philadelphia. His exertions were indefatigable, and nothing was left undone by himself and other friends of the cause, which the sudden emergency required.

It was late in the month of Jan. 1812, when Messrs. Newell and Hall, who had been pursuing medical studies in Philadelphia, returned in much haste with the information, that a vessel was about to sail from that port, and would take the missionaries as passengers. "This return was by the particular advice of Robert Ralston, Esq., a name," said Dr. Worcester, "well known, and greatly endeared to the friends of missions, in Europe and India, as well as in this country; and from him they brought a letter, presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met." * * *

With but \$1,200 at disposal, the resolution was taken, to send out four missionaries by the *Harmony*; and their ordination was appointed to be on Thursday of the next week, Feb. 6; "the latest day which would leave time for them to get on to Philadelphia in season."

The embarrassment of the Committee was increased by the application of Mr. Luther Rice,—one of the original members of the Society at Williamstown,—that he might join the mission. "The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr. Rice;" and they "assumed the responsibility of admitting him as a missionary, to be ordained with the four other brethren, and sent out with them."

"While the preparations were making," as Dr. Worcester states in his Report, Sept. 1812,—“it came to the knowledge of the Committee, that the brigantine

Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries, with their wives, should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the 6th of February, the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life, to a people sitting in darkness and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the Pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all, on whom this grace is conferred, to use their utmost endeavors in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, *it was good to be there.*

Mr. Evarts's notice of the ordination, for the readers of the Panoplist and Mass. Miss. Magazine,—gives the names of Rev. Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, as those who were "ordained to the work of the Gospel Ministry, as Missionaries to the heathen in Asia."

“The Ordaining Council was composed of the pastors of the North Congregational Church, in Newburyport, the Congregational Church, in Charlestown, and the Tabernacle Church, in Salem, and delegates from the same churches; and of the Rev. Dr. Griffin, pastor of Park Street Church, Boston, late Professor at Andover, and the Rev. Dr. Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend, but was necessarily prevented.

The young gentlemen were examined with respect to their doctrinal views, their personal hopes of the Divine favor, and their motives and prospects in offering themselves to this important service among the heathen.

The parts in the solemnities of the day were as follows:—The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr. Woods preached the sermon from Psalm lxxvii; the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship, and the Rev. Dr. Spring made the concluding prayer. The exercises were solemn and appropriate, and evidently made a deep impression on a crowded audience.* * * * *

This transaction may justly be considered as forming a new and important era in the annals of the American churches, the era of Foreign Missions. It would be natural to indulge in pleasing anticipations of the blessings, which, with the Divine assistance, these missionaries may be the means of communicating to Asia. But while we leave the issue of this benevolent enterprise to the disposal of infinite wisdom, the good effects of these missionary exertions among ourselves ought to be mentioned with devout gratitude.

Christians feel more sensibly than ever the value of

* By this ordination and others since, the Tabernacle in Salem has been connected with the history of the missions and of the American Board, very much as the Tabernacle in London with that of the missions of the London Society.—See Ellis's History of the London Missionary Society.

their holy religion, while devoting their money and their time to extend its blessings to the heathen. Christians of different denominations, who love our Lord Jesus Christ in sincerity, experience the blessedness of uniting in this great catholic labor of love."

Since the immense gathering of 1807, when Dr. Blackburn was in Salem, there had been nothing like such an assembly, as that which came together, Feb. 6th, 1812. For many miles around, ministers and their people hastened to the scene. The Theological Seminary, and Phillips Academy, at Andover, had a large representation; and the young men who walked the sixteen miles on a February day, and returned in the evening after the services, felt themselves repaid a hundred fold. The commodious and venerable Tabernacle was crowded in every part, to the very utmost of the space. "This western world had never yet beheld" such a scene. The spectacle of five young missionaries, and the wives of a part of them, in such circumstances of self-denying consecration to Christ for the salvation of "the heathen" of his "inheritance," in "the uttermost parts of the earth," affected every heart to tears, which could, and could not, be wept. And there was a solemn grandeur which often thrilled through every nerve, while the five revered fathers and brethren conducted the services of the occasion, as if each had been freshly anointed from on high, and their lips had been touched like Isaiah's, by "one of the seraphim,"—when he "saw" the "glory and spake of" the Lord Jesus; and the "seraphim cried one to another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."—(Isaiah vi, and John xii.)

If any should now carefully read the admirable ser-

mon of Dr. Woods, and charge of Dr. Spring, and associate in mind the supplications and the songs, with the *eyes* of the whole multitude of old and young, and the irrepressible sighing and weeping aloud of many, they might somewhat imagine the effect, when those young men knelt forward, for their consecration by the laying on of the hands of that "presbytery" of the churches; and when each of them was taken by the hand of one of the fathers, while a single voice spoke for all the united "RIGHT HANDS OF FELLOWSHIP."

"GOD IS LOVE. The Divine Persons of the adorable TRINITY inhabit eternity, in affection and fellowship infinitely high and blessed. Holy angels, in their different orders, all dwell in love, and dwell in God. Man was originally formed for the same exalted happiness; but he fell by transgression into enmity and misery. The fall was complete; the enmity was fixed; the misery must have been hopeless; but Divine mercy interposed. The SON, who was 'in the bosom of the FATHER,' assumed the office of Mediator, and died on the cross to make reconciliation; that as many of our revolted race as should believe in him, might receive forgiveness, and be restored to the fellowship of Heaven. Rising from the dead, he ascended up on high, leading captivity captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them; 'and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building of the body of Christ; till' the redeemed, of every tongue, and kindred, and nation, 'all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Here 'there is neither Greek nor Jew, Barbarian, Scythian, bond or free;' but 'there is one body and one Spirit; one Lord, one faith, one baptism; one God and Father of all.'

Such is the purport of the Gospel; and when this glorious dispensation came to be rightly understood and felt, James, Cephas, and John, the distinguished apostles of the circumcision, perceiving the grace conferred on Paul and Barnabas, affectionately and solemnly gave to them THE RIGHT HANDS OF FELLOWSHIP, THAT THEY SHOULD GO UNTO THE HEATHEN. This memorable example is specially applicable to the present occasion.

By the solemnities of this day, you Messrs. Judson, Nott, Newell, Hall, and Rice, are publicly set apart for the service of God in the Gospel of his Son, among the HEATHEN. With reference, therefore, to this momentous service, we who are still to labor in the same Gospel here at home, in the presence of God, angels, and men, now give to you, dear brethren, THE RIGHT HANDS OF FELLOWSHIP. It is not an empty ceremony; it is the act of our hearts, and its import is high and sacred. It expresses our acknowledgment of you as duly authorized ministers of Christ; our approbation of the service to which you are separated; the obligation upon us to render you every assistance in our power; and our readiness to welcome, as fellow citizens with the saints, those, who by your ministry may be turned from their vanities to embrace the common salvation.

We trust, dear brethren, that you are sincerely and devotedly the servants of the most High God, whom we also serve; and we thank Jesus Christ our Lord, that unto you this grace is given, that you should preach among the Gentiles his unsearchable riches.

We hesitate not, in this public and solemn manner, to testify our full approbation of the particular service to which you are appointed. We are not of the number of those, who hold the religion of Bramah to be as good for the people of India, as the religion of Jesus; nor can we believe the polluted and bloody rites of a pagan pagoda to be as acceptable to the HOLY ONE of Israel, as the pure and spiritual worship of a Christian temple. No, dear brethren, we have not so learned Christ. We know upon the word of God, that 'the

things which the Gentiles sacrifice, they sacrifice to demons and not to God ; ' that righteousness has no fellowship with unrighteousness, light no communion with darkness, Christ no fellowship with Belial ; that ' all the world lieth in wickedness,' and under just condemnation ; and that ' there is none other name under heaven, given among men,' by which to be saved, than the name of Jesus. We believe, in a word, that the blood of the Son of God was not unnecessarily shed ; that the ministry of reconciliation through him was not unnecessarily instituted. We are, therefore, not ashamed of the Gospel of Christ, nor do we esteem it of little importance to mankind ; but we glory in it, as ' the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.' We also hold the unrevoked edict of the risen Savior to be not only a sufficient warrant, but a solemn, authoritative direction to GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE. We, therefore, hail the day—the auspicious day, which we have long desired to see ; *—THIS DAY, dear brethren, on which we solemnly present you to God, as a ' kind of first fruits ' of his American churches. We bow the knee with devout thanksgivings to the Father of our Lord Jesus Christ, the Father of glory, that he has inclined your hearts and is favoring you with an opportunity to go to ' them who are far off,' with the words by which they and their children may be saved.

Go then, beloved brethren, as ' the messengers of ' these ' churches, and the glory of Christ.' Go, carry to the poor heathen, the GOOD NEWS of pardon, peace, and eternal life. Tell them of the God whom we adore ; of the Savior in whom we trust ; of the glorious immortality for which we hope. Tell them of HIM, WHOSE STAR WAS SEEN IN THE EAST ; and point them to that BLOOD, with which he will SPRINKLE MANY NATIONS.

We participate with you in this great undertaking ; our hearts are joined with yours, and by the right hand

* Compare page 59.

which we give you we shall hold ourselves inviolably pledged, as God shall enable us, for your help. We are not insensible to the sacrifices which you make, or to the dangers and sufferings to which you are devoted. You stand this day 'a spectacle to God, to angels, and to men.' You are in the act of leaving parents, and friends, and country, 'for Christ and the Gospel's sake.' A land of darkness, and of the shadow of death is before you; and you are to erect the standard of the cross where Satan has long held his cruel and bloody empire. Your eyes will be pained with sights of revolting impurity and horror; your hearts will be wrung with anguish for immortal souls in the most dreadful bondage; and while you strive for their rescue, you will have to contend, not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. But you go, we trust, in the strength of the Lord; and the weapons of your warfare 'are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God.' This is our confidence, this is our consolation respecting you.

But, dear brethren, we shall have you in the tenderest remembrance, and shall not cease to make mention of you in our prayers. We shall not cease to beseech the All-sufficient God to be your shield, and your exceeding great reward; evermore to cheer you with his presence, and gird you with his strength; to establish your hearts with grace, and give you a mouth and wisdom which none shall be able to gainsay or resist; and to open to you a great door and effectual, and cause you to hear extensively around you the shouts of salvation.

Our hearts' desire and prayer to God for the people to whom you are going is, that they may gladly receive the Gospel, and be saved. We shall wait with ardent hope to be assured, that you have not run in vain, neither labored in vain. It will give us unspeakable joy to know, that on the banks of the Indus, the Ganges,

or the Ava, by means of the pious liberalities and efforts of this western world, the Gospel is preached with success, churches are planted, and the praises of the Redeemer are sung. Trusting in God, we anticipate the glorious scene. Already do we seem to hear from the farthest East, the grateful, swelling song, 'How beautiful upon the mountains are the feet of them who bring good tidings, who publish peace, who bring good tidings of good, who publish salvation.' Blessed day, when, from the throne of Heaven, Zion shall hear the word, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;' AND THE GENTILES SHALL COME TO HER LIGHT, AND KINGS TO THE BRIGHTNESS OF HER RISING. The day will come; it is rapidly approaching; the word and the providence of God declare it to be near. The gleams of the dawn are even now to be seen. Let the cheering prospect, dear brethren, animate your hearts and stimulate your exertions. You are but the precursors of many, who shall follow you in this arduous, glorious enterprise; for the Gospel shall be preached to all nations, and all people shall see the salvation of God.

Beloved brethren, be of good courage; go in peace; and may the Lord God of the holy apostles and prophets go with you. We commend you to him, and to the word of his grace; and devoutly pray, that in the day of the Lord Jesus, we may have the happiness to see you present many of the heathen before the throne of his glory with exceeding joy. Amen."

Hundreds are yet living who remember the solemnities of that day, as unequalled by those of any other. They were not merely the solemnities of the ordination of *missionaries*, or of the *first* missionaries from the Western world to the heathen of the Eastern world. But they were the solemnities of *farewell*; and the "right hands of fellowship" were the "*parting*" hands.—"Dear young men," said Dr. Woods, in his tenderly paternal address,—"I will not break your

hearts and my own, by dwelling on the affecting circumstances of this parting scene. If you *must* go, I will animate and comfort you. Remember, then, though *we* must leave you, He, whom your soul loveth, will not. * * * You will be as dear to our hearts, and as near to God in Asia, as in America.—If we are friends of God our separation will not be forever. At the glorious appearing of the Son of God, we hope to see you, dearly beloved, and those whom your labors may rescue from pagan darkness, *at his right hand*. * * * With this joyful anticipation, I do, my friends, cheerfully, and most affectionately bid you, farewell.”

With the same tenderness of farewell, the truly venerable Dr. Spring addressed them in his charge, which he thus closed :

“In a word, let the Lord be your portion, and Christ your leader and confidence ; let grace be your speech, and humility your dress ; let secret and social prayer be your breath ; the glory of God in the salvation of souls your object, and heaven your final rest. Go, then, with the tender companions of your bosom, like pilgrims and strangers, and lay your bodies by the side of Ziegenbalg and Swartz, that you may meet them and Eliot and Brainerd, and all other faithful missionaries, in the realms of light, and so be ever with the Lord. We, in the mean time, will pray, that the salvation of souls may be your joy, and crown of rejoicing in the day of the Lord. Amen.”

Many, very many, sought the opportunity to give the parting hand, with the assurances of undying remembrance. Such a farewell is not often witnessed in this world. No other company of American Missionaries can have passed through so melting a scene. Some who were then present, and have since witnessed other farewells of Missionaries, have often contrast-

ed them with that at Salem, as incomparably less moving and overpowering.

It was considered an extreme sacrifice, for the missionaries to leave their native land, with no purpose or expectation of return. The sympathies expressed towards their wives especially, were as great as can well be conceived. And the fathers and mothers were thought to make a sacrifice but little inferior to that of their sons and daughters. In this point of view, the missionary cause now presents an almost entirely different aspect.

In the Report of Dr. Worcester, at the meeting of the Board, in September following, it is related that "After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia, in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days, and it was not until the 19th of February that brethren Judson and Newell with their wives sailed in the Caravan from Salem; and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries* from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to a subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his

* Rev. Messrs. Johns and Lawson, Missionaries of the Baptist Missionary Society in England, and Rev. Mr. May, of the London Society, sailed in the Harmony. Mr. Johns was at Salem in January; preached to crowded houses; and collected about \$1,000, for translations of the Scriptures, and other objects in the work of foreign missions.

particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged, without their wives; or, if their wives should go, to advance to them only a half year's, instead of a whole year's, salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission. Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board; and even then, their expectations extended no further than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his*. The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time the Caravan sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount, as to make the whole which was paid to the missionaries in advance, equal to their stipulated salary for a year and

a quarter nearly. This deserves very grateful notice ; for had our brethren been sent out, as it was expected they must be, with provision only for six months, such is the obstructed state of commercial intercourse, and the uncertainty of making remittances to India, that not only the Committee and this whole Board, but the friends of the mission generally, must have been distressed with apprehensions of the sufferings to which, for want of means of support, they might have been exposed. GOD WILL PROVIDE ; *God did provide.* Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies, and many individuals, shewed a liberality, which entitles them to the very grateful acknowledgments of this Board ; and of all the friends of the Redeemer's cause ; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom forever. While contemplating the providence of God in these transactions at large, it should not be overlooked that, had not our brethren been sent out at the very time they were, as no opportunities have since occurred, and as none are now likely soon to occur, the mission must have been delayed for a long time, and perhaps even till the close of the present deplorable war."

The friends of the cause in Philadelphia were most abundant in their expressions of kindness to the missionaries, who sailed from that city. At Salem, ladies and gentlemen vied with each other, in making the detention of Messrs. Judson and Newell, with their wives, as pleasant as possible. They received all manner of tokens of affectionate and generous regard. Even from the enemies of orthodoxy and of missions, there were handsome donations to the missionaries personally.

More than twenty years afterwards, the existing impression upon the minds of those, who were best ac-

quainted with the circumstances of the embarkation, was vividly, although but incidentally illustrated, by Prof. Emerson's description of his brother's interest in the events of those days.*

“A noble ardor was excited among his people at this time, when the American Board were fitting out their first mission, and they were early prompted to do much for its aid. Possibly, both his zeal and that of his people was the more roused by the circumstance, that the lamented Mrs. Judson, a sister to his wife, was then much in his family. When the project of foreign missions was started, and the American Board of Commissioners were appointed, he at once threw his whole soul into the enterprise. While men were only speculating on the scheme, he had begun to act, and to rouse those about him; and soon a goodly number of his people were glowing with apostolic ardor in the divine cause.”

“At that time, there was a fervor of ‘first love’ in the missionary cause, and towards the persons of the missionaries, glowing in the breasts of such as were fired with the subject, which we cannot expect again to witness. Sympathy was overwhelming; and gifts flowed in abundantly, both as memorial tokens and in the shape of more substantial aid. It may not be out of place here to mention, as an instance, that one evening, just before the embarkation, a purse of fifty dollars in specie was cast in at the door of my brother's dwelling, by an unknown hand, with the label, ‘For Mr. Judson's private use.’”

An unexpected illustration of the influence of the scenes of that period, may be given from a fraternal letter of a highly esteemed Massachusetts pastor.

* Life of Rev. Joseph Emerson, of Beverly, pp. 199-201.

The owners of the Caravan and the Harmony, respectively, were very moderate in their charges, and rendered every attention, to provide for the comfort of the passengers.

“Of the circumstances attending the embarkation of Messrs. Judson and Newell, I have nothing more than a general impression, being at that time only about seven years old. But two or three years after, I spent the winter with my grandmother in A; and from hearing much said on the subject of missions, became deeply interested in them. On my return to B, I was prepared to sympathize with the feelings of my father, which were always *glowing*, when the interests of Christ’s kingdom were concerned. As other missionaries went forth, my childish imagination was greatly excited, and my heart deeply moved by their undertaking. Never did I listen to the stories of the nursery with more interest, than I did to my father’s readings from the *Missionary Herald*, and to the remarks, which he and other Christians made on the subject. I think I may say of many among them, that their hearts were all on fire. My feeling of course was chiefly *sympathetic*, and I speak of it only as such. But it was so deep, as to absorb for a season nearly all my thoughts. Again and again, did I devote myself to the missionary work. I composed a prayer, when I was perhaps thirteen years old; and used to go into my father’s barn, and get up upon the rye scaffold over the floor,—where I thought no one would see or hear me,—and repeat it on my knees, sometimes several times a day. It was a prayer especially for the Bombay and Ceylon missions, and a form of self-consecration to the work, if God would prepare me for it.

I communicated *some* of my feelings to a school-mate long since deceased, and we used to converse together on this the most interesting subject, which then employed our childish thoughts. We took the names of the prominent missions. He was called, between ourselves,—and sometimes though with reserve,—among the more sedate of our schoolmates, *Bombay*, and I was called *Ceylon*. The whole enterprise was a perfect *romance* to me—and I was for months nearly bewildered by it—and for years in-

tensely interested in it; and I trust I am still, though with feelings somewhat sobered by time.

I lived in the *interior*, and felt on this subject only in common with my elders and superiors, and chiefly from sympathy with them. But God only knows how my childish heart was stirred to its depths. My own case I took to be a type of the feelings of hundreds of children as well as adults then living in christian families. I may add, that I have no disposition to take back my early consecration, though circumstances have detained me at home. Also let me say, these facts were never before communicated to any living being."

When the Caravan was ready, she cast anchor in the harbor, awaiting the first fair wind. After a storm, the weather suddenly gave promise of a favorable opportunity of putting to sea, and clearing the coast in safety. The missionaries were thus summoned to go on board at very short notice, on the morning of the 18th; and under circumstances which prevented many from accompanying them to the wharf. But although the notice of expected departure was so sudden, and the day was so very cold, quite a number, not only went to take leave of them, at their respective lodgings, but, having completed every provision for their comfort in their voyage, stood upon the wharf, to wave their farewell signals, and catch the final glimpse of the responding tokens of Mrs. Judson and Mrs. Newell. They strained their eyes, until they could discern no longer those signs of recognition and pledges of grateful remembrance. The evening shadows found a part of that company, joined by others, assembled in a meeting of special prayer.

The necessity of leaving town to attend to some missionary business, so far as can now be remembered, prevented Dr. Worcester from seeing them on board.

But he had the happiness of knowing that every want was fully supplied; and that all was done, which could be of any service, in speeding them joyfully to their momentous labors. He gave them his blessing, both as a father and a brother beloved. They treated him in return, with expressions of respect and esteem, as if leaning upon him as upon no other earthly reliance. They were cheerful and happy, to a degree, which many have remembered often to mention. Certain it is, as many now alive can testify, the retiring amiableness of the devoted Harriet Newell, and the characteristic reserve of her husband, gave no one the impression of shrinking or of sadness; while Mr. and Mrs. Judson, both constitutionally of different temperament, appeared to the last, in most marked animation of good spirits, as if no clouds could ever gather, to darken their bright hopes and anticipations.

The "parting hand" having been already given in a public manner, there was of course no special service on the wharf, or on board the Caravan. No one thought of any such, as being necessary, if it had been practicable. It was in "the dead of winter," and the day of embarkation was bitterly cold.

The Sermon, Charge, and Right Hand of Fellowship, at the ordination, were published, with an Introduction, containing a summary sketch of the origin and progress of the enterprise, until the two companies had sailed, having been "commended by the prayers of multitudes to the gracious protection of God. The issue of this mission," it is added in conclusion,— "must be cheerfully left to the disposal of Him, who is the Lord of the Universe, and who will ultimately establish his kingdom through the whole earth."

Of the "INSTRUCTIONS given by the Prudential Committee to the Missionaries, Feb. 7, 1812,"—it has been said,—“these instructions are remarkable for the perfection, with which they mark out a course of missionary policy, from which the Board have found little occasion to depart.” As a memorial of Dr. Worcester, they cannot well be omitted.

“To the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, Missionaries to the East, under the American Board of Commissioners for Foreign Missions.”

Very dear brethren,—As in divine Providence, we are especially charged with the weighty care of the mission in which you are engaged, it devolves on us, as a sacred duty, to give some instructions for your observance. These instructions, owing to a pressure of circumstances, and the want of certainty in regard to some important points relating to the mission, will, doubtless, be more imperfect than otherwise they might have been; and it will rest with us, or with our successors in this care, hereafter to make them more complete.

1. Your first concern, dear brethren, must be *personal*. As you have given yourselves to the service of God in the Gospel of his Son among the Gentiles, it will be of the utmost importance, not only that you be sincere and without offence, but also that your hearts be kept constantly burning with love to God, to the Lord Jesus Christ, and to the souls of men. In order to this, you will be much in the exercise of devotion; in reading, meditation, and prayer; you will be religiously observant of all the precepts, ordinances, and instructions of the Gospel; and you will ‘exercise yourselves to have always consciences void of offence, both towards God, and towards men. Keep under your bodies, and bring them into subjection. Keep your hearts with all diligence. Live by faith in Christ Jesus. Walk before God, and be perfect.’

2. 'Have fervent charity among yourselves. Let there be no strife among you, which of you shall be accounted the greatest; but he that is greatest among you, let him be the younger; and he that is chief, as he that doth serve. Ye have one Master, even Christ; and all ye are brethren. Be watchful over one another, in the spirit of meekness; and provoke one another only to love and good works.'

3. The Christian missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor, of Christ; with them you will be ready to cultivate the best understanding, and to reciprocate every Christian and friendly office; and with them you will cheerfully co-operate, as far as consistently you can, in any measure for the advancement of the common cause. However it may be with others, let it never, dear brethren, be your fault, if among the converts to Christianity in the East, every one shall say, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;' but remember, that there 'is one body, and one Spirit, even as believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.'

4. Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember who has said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto all, therefore, their dues: tribute to whom tribute is due; custom, to whom custom; fear to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man, for the Lord's sake.'

5. 'As much as in you lies live peaceably with all men.' You go, dear brethren, as the messengers of

love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those to which you have been used ; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment : to avoid every occasion of unnecessary offence or disgust to those among whom you may sojourn ; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen ; who, ‘ though he was free from all, yet made himself servant unto all, that he might gain the more ; and became all things to all men, that by all means he might save some.’ When you behold the superstitions and abominations of the heathen, your ‘ spirits,’ indeed, ‘ will be stirred in you,’ and you will be very jealous for your God and Savior. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things, it will behove you, dear brethren, ‘ to be harmless and blameless, the children of God without rebuke ;’ to show to the Gentiles the excellent character of the religion of the Gospel, and to let them see in you a living example of ‘ whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever things are lovely, of whatsoever things are of good report.’

6. From the best views, which we have been able to obtain, our present desire is, that the seat of this mission shall be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East ; and after due deliberation, you will be at your discretion as to the place where to make your station.

It will also, in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very important points, however, it is expected that you will act with unanimity; certainly, that you act only with a due regard each to the views and feelings of the rest, to our own desires and expectation, and to the essential interests of the mission.

You will perceive, dear brethren, the very urgent importance of observing strict economy, in regard both to your time and your expenditures. You will, therefore, make it your care to get to the field, or fields, of your labors, as soon and with as little expense as possible.

7. For yourselves and for the object of the mission, it will be important that you adopt, as early as possible, some plan of polity, or social order. The office of presiding in your little community should, for very obvious reasons, we think, be held in rotation. You will have a treasurer, and a secretary or clerk, that your financial concerns may be conducted, and the records of your proceedings kept, with regularity and correctness. The rules and regulations which you adopt, you will transmit to us for our consideration. Of the journals of the mission, also, to which you will pay very particular attention, and in which you will regularly note whatever may be interesting to you, or to us, you will, as often as convenient, transmit to us copies.

8. No time should be lost in forming yourselves into a church, according to the order divinely prescribed, that you may attend in due form upon the worship and ordinances of Christ's house. This will be of great importance, both to yourselves, and to the people among whom you dwell. The ordinance of the Lord's supper should be administered, we think, as often at least, as once in every month; and you will freely reciprocate the privilege of communicating in this ordinance with other Christians in regular church standing.

In all places, and especially among people super-

stitiously observant of their own sacred times and seasons, a very exemplary observance of the Sabbath is of the very first importance to Christianity. This, dear brethren, you cannot too deeply feel; and it will be your care that Pagans shall not have occasion to say, or to think, that Christians have no reverence for the ordinances of their God. It is by their eyes, not less than by their ears, that you are to gain access to their hearts. In regard, also, to the time of beginning the Sabbath, you will perceive it to be not of little consequence, that you be conscientiously agreed.

9. The great object of your Mission is to impart to those who sit in darkness, and in the region and shadow of death, the saving knowledge of Christ. In order to this it will be a matter of primary attention to make yourselves acquainted with the language of the people, with whom you are to converse, and to whom you are to preach. You will not, however, neglect any opportunity or means of doing them good, even before you can use their language; but you will give yourselves wholly to your work, and use all care that you ‘run not in vain, neither labor in vain.’ The deplorable ignorance of the poor heathen will constantly be in your minds, and deeply affect your hearts. To them you are to make known the ‘words by which they and their children may be saved.’ To them you are to teach, not the commandments, or the dogmas of men; but the pure doctrines of the gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that ‘philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.’

In teaching the Gentiles, it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is the truth, THE TRUTH AS IT IS IN JESUS, which is mighty through God to the pulling down of

strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God; and bringing every thought into captivity to the obedience of Christ.' So far as the truth has access so as to produce its effect, the errors, and superstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the 'first principles' of the doctrine of Christ, you will proceed in your instructions gradually, with patience and wisdom; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be 'instant in season, and out of season; to be their servants for Jesus' sake, and to spend and be spent.'

10. If God, in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ's house you will charitably and faithfully observe.

11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children, therefore, will be objects of your very particular solicitude and attention; and no pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your

missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries, and even of the apostles.

Dearly beloved brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels and to men. The eyes of the friends, and of the enemies, of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities, of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world, are depending. 'Be strong in the Lord, and be faithful. Count not even your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God.' With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true copy from the Records of the Prudential Committee,

Attest,

SAMUEL WORCESTER."

"Since their departure," says the Report of the Committee, in Sept. 1812, "no intelligence has been received from the missionaries. As they were commended to the grace of God, with many prayers and tears, they will not cease to be so commended; and to Him, under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in

his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith.

The instructions given to the missionaries were necessarily drawn up in great haste: but they will be submitted, with leave, to the consideration and for the revision of the Board."

CHAPTER III.

"The Christian mourning with Hope." "Female Love to Christ." Revival, 1810. Salem Bible Society. Objections to "Bible News." "The Messiah of the Scriptures." "The Knowledge of Jesus Christ supremely important." "Revealed and Secret Things." "God, a Rewarder." "The Foundation of God sure and sealed." The Dorchester Controversy. Political affairs, 1811. Secretary of the Mass. Miss. Society. Council at Hollis. The War. "Calamity, Danger, and Hope." "Courage and success to the Good." Meeting of A. B. C. F. M., 1812. Concert of Prayer. Letters to Missionaries. First intelligence from the Missionaries. "The Kingdom of the Messiah." Massachusetts Temperance Society. "The Drunkard a Destroyer." Meeting of A. B. C. F. M., 1813. "Christian Psalmody." "The Christian's Confidence." Dangerous sickness. A thrilling incident. Meeting of A. B. C. F. M., 1814. Thanksgiving, Dec. 1, 1814. "The goodness and enduring mercy of the Lord."

But all things that are reproved, are made manifest by the light. * * * See then that ye walk circumspectly. * * * Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

Rev. Joseph Emerson, whose early interest in the cause of missions has been noticed in the preceding chapter, was one of the most intimate friends of Dr. Worcester. They were acquainted from their child-

hood, and, though quite different, had mutual affinities and attractions, which qualified them to enjoy each other's society and confidence, in an eminent degree. They had a kindred sympathy in every good enterprise. Mr. Emerson's second wife had taught school in Salem. She was universally beloved. Dr. Worcester had great respect for "the superior endowments of her mind; her quick and clear intelligence, her brilliant imagination, her animating vivacity, her ingenuous disposition, and her engaging social qualities. She was admirably formed to enliven and improve society, and to diffuse a useful and benign influence extensively around her. * * * Of the character of a Christian, after she professed it, she was never ashamed; a character which she aimed with uncommon felicity and success, in every place to maintain."

She lived about three years and a half, after her marriage. Her death, following so soon the very afflictive bereavement of her husband, in June 1804,* awakened the tenderest sensibilities of numerous and very dear friends.

Dr. Worcester's Sermon, occasioned by her death, and delivered Nov. 14, 1808, was from the words in 1 Thess. iv. 13: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. These words of the apostle were interpreted, as "clearly affording this interesting doctrine, viz. *Relating to the death of christian friends, there are important and*

* The second Mrs. Emerson, while Miss Eleanor Read, had become greatly interested in the first, who, before her marriage, was known as Miss Nancy Eaton; and for a time "resided in Mr. Worcester's family, that she might improve in knowledge and love of God; and also gain something of that information, which is peculiarly needful to the wife of a minister."—*Memoirs of Mrs. Eleanor Emerson*, p. 43.

peculiar considerations, suited to console the pious and mourning survivors."

"1. To mourning survivors, it must be a consoling consideration, that their christian friends did not die, until life's great purpose, in respect to themselves was answered. * * * II. To pious mourning survivors, it must be a consoling consideration, that their deceased christian friends did not die, until they had done some good in the world. * * * III. It is a consoling consideration, that deceased christian friends did not die, until it was best for them, and best for their pious survivors, that they should depart. * * * IV. It may be consoling to pious survivors to consider, that the death of their deceased christian friends was an event of deep interest to all benevolent beings. * * * V. Pious survivors may consolingly consider, that their deceased christian friends are happier and more useful than they could be in this world. * * * VI. The death of christian friends is calculated to promote the best good of their pious survivors. * * * ONCE MORE. Though committed to the dreary tomb, there to moulder into dust; yet the bodies of christian friends will ere long be raised, with renovated and immortal life and beauty. * * *

1. It clearly results, that it is a great thing to be a Christian. * * * 2. How different from that of the Christian is the case of the sinner! * * * 3. There is abundant reason, why those who mourn the loss of christian friends, should not indulge in immoderate grief."

In the Sermon throughout, the preacher must have had the entire sympathies of the mourning assembly; and in the concluding addresses, every eye must have been an answering witness of his "tenderness of friendship and christian affection."

His high estimation of the christian character in woman, had an expression in a very popular "Dis-

course, before the Salem Female Charitable Society, Sept. 27, 1809." The subject was "Female Love to Christ;" as suggested by Matt. xxvii. 55: And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him.

"This sacred passage introduces us at once to the most affecting scene ever exhibited on earth. The agonies of Gethsemane are past; the solemn mockery of the trial at the bar of Pilate has closed; the sentence of unrighteous condemnation has been pronounced; and the scene now before us is laid upon Calvary, out of the western gate of Jerusalem. First in view is the Son of God, the Savior of men, bowing under the guilt of the world, and dying between two malefactors on the cross. Near him are the Roman centurion and soldiers, to whom the execution of the awful sentence was committed, parting his raiment and casting lots for his vesture. At no great remove, in a conspicuous situation, are the Jewish rulers and priests, the instigators of his death, insulting his agonies by every expression of malignant joy. Around on all sides are vast multitudes of people, from Jerusalem, and the different parts of the land of Israel, who regard the stupendous tragedy with various sensations. And at a distance, apart by themselves, are a company of women, who, from love to the holy Sufferer, are present to testify how sincerely they love him.

If, my respected hearers, there was never exhibited on earth a more affecting scene than this; so never were women beheld in a more interesting situation than these.

Jesus, while he was engaged in the benevolent work, for which he came into the world, and went about doing good, had neither house, nor home, nor silver, nor gold of his own; but held himself dependant on others for his daily sustenance and accommodation.—'Though he was rich, yet for our sakes he became poor.' This afforded his friends opportunity to testify their love to him, by contributing to the supply of his

necessities; nor were there wanting those, by whom the opportunity was embraced with grateful ardor. Of this number were the women now in view. These women, among whom are Mary Magdalene, and Mary, the mother of James and Joses, and Salome, the mother of Zebedee's children, followed Jesus from Galilee; not merely for the sake of attending upon his instructions, but also for the purpose of affording him charitable assistance. They accompanied him in his last journeyings, and came with him to Jerusalem. They have rendered him every assistance, which their affectionate liberality could supply; they have sympathized with him in all the indignities and sufferings, with which he has been overwhelmed; and now with a courage inspired by tenderness, and peculiar to the sex, they have followed him out to the scene of his last agonies, and, standing at a distance, are weeping, while they behold him dying. It is all they can now do; and when they shall have brought the sweet spices, and carried them to his sepulchre, their offices of affectionate kindness, personally to him, will be completed.

Admirable example of female goodness! When, since the fatal event in Paradise, did woman ever appear more lovely, than these women appear? When was the female character ever seen in a more interesting light, than this in which we now behold it? Who of the sex would not wish to show the same love to the Savior, which these women show, and, like them, to render affectionate service and assistance to him?

But do you ask, my fair auditors, how you shall imitate the amiable example, which, with so tender a sensibility and so much delight, you here contemplate? The Savior, it is true, is no longer personally upon the earth. The days of his humiliation are past; and he is now exalted above the heavens, angels, principalities and powers being made subject to him, and subservient to his pleasure. You cannot now see him, as these women of Galilee have seen him; nor have you, as they have had, opportunity to minister to his personal necessities. The same love to him,

however, which they have shown, you may also show, and affectionate service to him, equal to that which they have rendered, you may also render ; and with this interesting sentiment, while we spend an hour here so near to his cross, it shall be my endeavor tenderly to impress your minds.

In pursuance of my design, I hope, FIRST, to assist you to see how women may testify their love to the Savior, and render him important service and assistance ; and then, in the SECOND PLACE, effectively to engage your minds, by several persuasives to this purpose.

In the FIRST PLACE, then, it is obvious to observe, in the general, that women may testify their love to Christ, and render him important service and assistance, by showing themselves his sincere disciples."

After a general view of the manner in which "women may testify their love to Christ," it is shown more particularly, that they may "render him service and assistance, by making it their care that their children should be his ;"—"by exerting their influence to win their friends, their associates, and others, to him and his cause ;"—and "by contributing to the relief of the proper objects of charity around them."

In applying the subject, "attention was solicited to several considerations as motives " to such "love and service," as had been illustrated.

"1. The love and service of Christ are peculiarly suited to the noblest ideas of female excellence.—It has often and justly been remarked, that Christianity has done more than every thing beside, to elevate woman to her proper rank and dignity. But how has this been effected ? The Gospel, it is obvious, places woman on an equal footing with man, in regard to God and the blessings of his kingdom. It breathes a spirit of pure and exalted benevolence ; and inculcates reciprocal kindness and regard, and all the en-

dearing and improving charities and offices of the domestic and social state. Nor is this all. The principles of Christianity, cordially embraced and practised, impart an elevation of sentiment and character, to which otherwise our fallen nature can never attain. This has been perceived and felt; and particularly in regard to the tender sex. Inspired by the Gospel, women have risen to sublime intrinsic excellence. They have struck with confusion that spirit of pride, or of sensuality, which would regard them as merely subservient to the whims or the passions of men; and have showed themselves beings of the noblest endowments, impressed with the stamp of immortality, and formed for exalted purity, felicity, and glory.

Look at the women present at the crucifixion, who followed the Son of God from Galilee, and ministered unto him. Are these mere forms of earth, made only for the purposes of soft amusement, or voluptuous pleasure? No; they stand acknowledged, beings of an exalted rank, allied to angelic natures, and destined to ascend the scale of immortal perfection. Others of the sex have been seen in the same dignified light: and in proportion as women have been inspired with the love of God our Savior, and influenced in their practice by the uncorrupted principles of the Gospel, they have been raised from the debasement of sensual degradation, to the dignity of intellectual and moral excellence. Even the most arduous virtues of the christian character women have displayed, in their highest perfection; and in scenes of martyrdom for the name of Jesus, have shown a constancy and a courage, which have never been transcended by the most renowned heroes on the field of battle.

It is thus that Christianity has improved the condition of the sex. It has imparted to them intrinsic and exalted worth; it has shown them in the unfading charms of moral beauty; it has inspired them with a dignity and adorned them with virtues, which can never fail to be regarded with esteem, with respect, with admiration.

Purity, tenderness, loveliness ; are these the distinguished attributes of female excellence ? They are also the distinguished attributes of Christianity ? What more pure, more tender, more lovely, than true love to Christ ? And when it holds its empire in the female breast, what should be expected, but the most delightful and admirable display of all that is most amiable and excellent ? It is indeed the genuine religion of the Gospel only, which gives perfection to the character of woman. It is the love of the Savior, glowing in the heart, and imparting its influence to every action, which gives substance and life to all, which constitutes female excellence, which adds the highest and purest lustre to female graces and charms, and which only can render woman truly "angelic."

It is no splendid fiction, which I here exhibit. It is a substantial reality ; a reality which has been most extensively felt and acknowledged. Not in the Scriptures only, but in history, in poetry, and even in novels, corrupt as in general they are, piety is recognized as essential to the finished female character. Men who have no religion themselves, do homage to it in the female form, and are shocked at the idea of a woman destitute of religious principle.

2. The love and service of Christ are essentially conducive to female usefulness.—Woman was designed by Heaven to bless this lower world : and when she is employed in promoting improvement and happiness around her, she appears in her proper province. But when, or how, can she do more for improvement or for happiness, than when most devotedly employed in the service of her Savior ? Shall she pay her devoirs to the idol of fashion ? Shall she devote her time to fashionable amusements, to parties and routs and assemblies ? Shall she make it her study to acquire all the graces and accomplishments which fashionable life can confer ?—If she be destitute of the love of Christ ; if she neglect the pious education of her children ; if she employ her accomplishments and her influence, not in favor of the Gospel, but against it ; if she turn away the poor and needy from her door,

and make it no part of her care to feed the hungry, to clothe the naked, to relieve the widow and the orphan, or to wipe away the tear from affliction's eye: What does she do for the real benefit of mankind? Instead of shedding on individuals and society, a benign and genial influence, does she not rather shine with a baleful glare?

I ask again, when does woman do more to answer the beneficent design of her creation, than when most she evinces her love to the Savior? It is then that the heart of her husband may safely trust in her. It is then that her children, educated for virtue, for usefulness, and for glory, will rise up and call her blessed. It is then that her resistless influence is employed to win all around her to the love and practice of whatsoever things are true, honest, just, pure, lovely, and of good report. It is then that she imparts cheerfulness to the labor, and sweetness to the repose of the honest and industrious poor; supplies the lamp of grateful hope for the widow and the orphan; and pours the consoling balm into the bosom of affliction. It is then, in fine, that she exhibits a model of female excellence, of moral beauty, of active and diffusive goodness, which ennobles her sex, which improves society, and which blesses mankind."

It was further said; "3. By the love and service of the Savior, women render themselves pleasing to God.

* * * 4. The love and service of Christ afford the purest and highest happiness in the present life, and will be crowned with the most glorious rewards in eternity.*

* "The names of the affectionate Mary and her faithful companions will be had in glorious remembrance with God, when the proudest monuments of earthly renown shall have passed away with the ruins of the world.— Yes, it is when woman appears truly devoted to her Savior, that the beneficent Father of all looks down upon her, from his throne in the heavens, with infinite complacency and love. It is then that he recognizes, with ineffable delight, his last and loveliest workmanship, as truly a help *meet* for man; and with smiles of everlasting approbation and favor, gives charge to his angels to protect her through life, and then to conduct her to glory."

* * * 5. The love which Christ has shown to them is instead of a thousand reasons, why women should sacredly devote themselves to him."

"Let me ask you to look once more, my beloved sisters, and view the affecting scene, to which I have here introduced you. Behold a sight, on which the sun refuses to look, and at which all nature shudders. Behold the Son of God dying on the cross! Well may those women from Galilee weep; and well may you also weep; for he dies for them and he dies for you! Yes, he bears their sins, and he bears your sins, in his own body on the tree. Here is love; love which astonishes the universe; love worthy of a God!

It is not, indeed, for your sakes only, that this grace is displayed. It deserves to be remembered, however, that 'Adam was not deceived; but the woman being deceived was in the transgression.' As woman was first in the fall, so she has been eminently distinguished in the recovery. The first designation of the Savior was that of **THE SEED OF THE WOMAN**. Of woman he condescended to be born. **OF WOMAN**, for ages before his birth, he was pre-eminently **THE DESIRE**. Woman especially administered to him, while on earth he went about doing good. Women we have seen, attending as chief mourners at his death. And women in all periods of time, have had a very signal share in his love. If we may judge from what has appeared, must we not conclude, that a much greater proportion of your sex, than of ours, have been blest with his salvation?

Is it not, then, with peculiar emphasis, that this argument from the cross addresses itself to you? And with what argument more persuasive, more adapted to the tenderness of the female heart, could you possibly be addressed? This crucified Jesus is the Son of God, the Lord of life and glory, whom all the angels of light adore. He came down from heaven, from the bosom of the Father, to suffer and die for you. See

him, through his life here on earth, a man of sorrows and acquainted with grief. See him in the garden of Gethsemane, sweating as it were great drops of blood, falling down to the ground. See him on the cross, in the agonies of death ; while the sun is veiled in sack-cloth, the earth trembles to its centre, and all nature is struck with amazement and distress. All this he cheerfully came into the world to endure for your sakes ; and to him are you indebted for all your blessings on earth, and for all your hopes of immortal felicity and glory in heaven.

What, then, is the return which you are to make him ? He asks, that you would return him love for love. As he has died for you, he entreats that you would live for him. And can you resist this heavenly love ? Can you refuse this suit of infinite grace ? Will you not, rather, while with the women of Galilee, you weep at his cross, like them too resolve, constrained by his love, that your hearts, your lives, and your all, shall be sacredly devoted to him ? * * *

Little children and widows are objects peculiarly of his compassionate care ; and in your charities to them you may equally testify your love to him, with those women, who, while he was on earth ministered to him of their substance, and even attended him on his journeys for this charitable purpose. May this love ever burn with a pure flame in your hearts, and transfuse its sacred influence into all the actions of your lives ; and may the benevolent Savior accept your services to these little ones, as done to himself. May the blessing of many a poor widow come upon you ; may many children rise up and call you blessed ; and may all be so happy as to share, with the two Mary's and their associates, in the everlasting blessings of the Redeemer's cross. * * *

My brethren and friends, behold our wives, and daughters, and sisters, and friends, presenting themselves here, with the objects of their tender care, as at the altar of God, as at the cross of the Redeemer. By the most moving arguments, they ask for our assis-

tance. By our love to them, by the noblest virtues and excellencies of the female character, by the charms and the blessings of charity, and the infinite compassion of God our Savior, they solicit our liberal contributions to enable them to fulfil the best desires of their hearts. And surely they cannot thus solicit in vain. Let us then give them proof, this day, that we are delighted with their charitable purposes and labors; that we wish success to their benevolent institution, and that by their love and good works, we are provoked to a generous emulation. And may the benevolent Father of the universe look down upon us all with infinite benignity and grace, pardon our offences, accept our services, and prepare us for the felicities of his immortal kingdom; for the sake of his Son Jesus Christ our Savior. Amen."

This Discourse was delivered to a very large assembly, composed of ladies from the different congregations, and embracing many in the highest circles. The subject was so treated, that none could take offence, although they might have but little consciousness of such "love and service for Christ," as were so earnestly, yet with so much tenderness and beauty of sentiment and language commended to their contemplation and imitation; if they would enjoy "the purest and highest happiness in the present life, and be crowned with the most glorious rewards in eternity." Such a view of "Female Love to Christ" could be, and was admired greatly by many, who, it is to be feared, were never willing to *take up the cross*, and "return him love for love."

In showing the "power of woman" for good or for evil, historical and other allusions were made in a very delicate manner, and some intimations which could not but be felt by a portion of the "fair auditors." "Think you, my hearers, that those honored women,

whose love to the Son of God carried them out, even to the last scene of his sufferings, were studious to avoid all mention of his name, his doctrines, his precepts, and the concerns of his kingdom, in their conversations with their friends, their acquaintances and others? Was it not, on the contrary, their practice, was it not their delight, to recommend him and his religion, by all their persuasive influence, to all with whom they were in any degree conversant? But why then was not their influence more extensively felt and acknowledged? Alas! the reason is but too obvious! It was because that others, more numerous and more influential than they, showed a very different disposition, and acted a very different part."

A few years later, Dr. Worcester had several female correspondents, on the subject of missions particularly, whom he highly valued; and to whom he wrote some of the most interesting letters, which ever came from his pen. He relied very confidently upon the piety of females under his own pastoral care, and felt that in many ways he received great assistance from them, in promoting his Master's will and glory. At one time, when a friend spoke to him of his arduous toils and his overwhelming cares, as if it was unaccountable, that he could sustain himself as well as he did, he responded, "*My praying sisters support me!*"

At the time of the formation of the Board of Missions, the Orthodox Congregational, and Baptist churches in Salem, were favored with "a copious shower of gracious influence. For about six years previous to this time, a most lamentable stupidity and declension," is said to "have prevailed in the churches. Worldliness and political animosity seemed to have cankered the very vitals of true religion. Religious

forms were, indeed, preserved ; and numbers, distressed by the tokens of Divine displeasure, ceased not to cry, *Lord, lift thou up the light of thy countenance upon us.* But the general inquiry was, *Who will show us any good?* What shall we eat, what shall we drink, and wherewithal shall we be clothed.—Several bodies of Christians associated for prayer, continued their stated meetings, and remembered Zion, with fervent desire for her prosperity. Their united intercessions, it is believed, prevailed, in no small degree, to bring down the blessings of grace upon themselves and the people.”

In the Tabernacle, South, and Branch Societies, “not less than two hundred and twenty were considered subjects of the work ;” of whom “about one hundred and seventy had been admitted into the several churches,” previous to 1811.*

Such a revival had never been known in Salem. It came at a time when the “worldliness” of the people had begun to suffer severe inflictions from “the perplexities and discouragements of our maritime interests,” and the “Non-intercourse † with France and England” which so speedily followed the “Embargo” of 22d Dec. 1807. Both the Indies, and every part of the globe had been made tributary to the enterprise of Salem navigators and merchants, who, at this period, were unequalled in the United States. The men of eminence in the professions were also more numerous and more celebrated, than were to be found in any other commu-

* “Account of the late revival of religion in Salem and its Vicinity.”—*Panoplist and Miss. Mag.* Vol. III, pp. 458, &c. From Dr. Worcester, the internal evidence indicates.

† Began, May 20, 1809. See Felt’s *Annals*, Vol. II, pp. 323, 325. The commerce of Salem had been almost like that of Tyre. (Ezek. xxvii.) “The merchants among the people” were “princes,” and “the traffickers the honorable of the earth.”

nity of the same extent; and Boston itself offered but small temptation for them to emigrate thither, as many have done in later years.

The advance of evangelical piety was very great, during the revival of 1810. Some of the most encouraging indications were thus described :—

“ An uncommon proportion of those who have been apparently brought into the kingdom of grace, in this revival, are heads of families. Of course, a large number of children have been publicly set apart for God, in the sacred ordinance of baptism. It is also an interesting fact, that a very great majority of the hopeful converts consists of those who had been baptized in infancy or childhood. Correspondent to this fact, it is well known to all, who have given the subject a proper attention, that, when God has poured out his Spirit, in places where there are Pedobaptist churches of evangelical faith and practice, comparatively few have been effectually called, who were not children of the visible church. And when this truth is viewed in connection with another most obvious one, that the visible church constitutes a very small portion of the state, or the nation, how evident is it, that God has regard to his gracious covenant, and signally blesses the proper application of its seal? If God so blesses his own institutions in the present degenerate state of the church, what may be reasonably expected, when the church shall be purged from its dross, when Christian parents shall treat their children, and professors of religion each other, according to the spirit of the Gospel?

As to the general character of the late revival, it is pleasing to state, that the work, though powerful, was, with the exception of one or two instances, free from noise, disorder, or intemperate zeal. The religious meetings, either public lectures or more private conferences, which were held almost every evening in the week, were regular, solemn, and always closed at a seasonable hour. Those, who disbelieved in experi-

mental religion, and in the special influences of the Holy Spirit, beheld the effects of his operations, in silence, because they could say nothing against them. There were no loud cries and violent distortions of body. No wonderful dreams, visions, or raptures, were offered by any, as evidences, that they were brought out of darkness into marvellous light. But the subjects of the work, in relating the exercises of their minds before they obtained the comforts of hope, generally expressed a deep conviction of sin, an awful sense of the wrath of God, in the curse of his law, and a full persuasion that they could never be saved in any other way but that of sovereign mercy, through the atonement of the Lord Jesus Christ. They saw that they were lost; they felt that they were wretched. They were conscious that their hearts were unreconciled to God, and sometimes expressed their enmity against his character, law, and government. When their hope was brought to the test of truth, it did not appear to be grounded on the uncovenanted mercy of God, or on the mere sufficiency of Christ's atonement, or on extraordinary experience; but on the evidence of their union to Him, who is the believer's life. When relieved from their distress, they generally professed to perceive an essential change in their views and feelings, in regard to God and man, the things of this world and those of another.

Some entertain a trembling hope, and are restrained by fear from making a public profession of their faith. Others, who were under pungent convictions of conscience, have drawn back, it may be, to perdition! *The harvest is past, the summer is ended; and they are not saved!*"

From the "Narrative of the State of Religion," published by the General Assembly of the Presbyterian Church, after their meeting in May 1811,—Dr. Worcester's communication to that body may be inferred.

"Massachusetts at present exhibits a scene worthy of the Sons of the Pilgrims, who left their country for the

sake of religion, and settled in a howling waste. The line of distinction between the sound and the unsound, those who adhere to the doctrines of the Reformation, and those who do not, is more clearly marked than heretofore. Ministers and churches are more than usually awake to the interests of Zion; the friends of evangelical doctrines are uniting their influence; and the cause of truth and of sound religion is advancing. Very recently, pleasing revivals have been witnessed in the counties of Worcester, Essex, and Middlesex, issuing in large additions to the churches; and in other parts of the State, the fruits of less recent revivals are still extensively visible. Many Societies have been instituted for promoting the diffusion of evangelical knowledge; and to give extensive and lasting effects uncommon liberality and activity are displayed.”*

Of the revival in 1810, and of other favorable influences, Dr. Worcester appears to have taken good advantage, in his exertions to establish the Salem Bible Society. There were those, he was well aware, who might be enlisted for the dissemination of the Scriptures, who would not give their names or contributions, to certain other modes of christian benevolence. If they would do any thing whatever, which was suited to subserve the ultimate end of the Gospel, he was ready with his “ways and means” for their candid consideration.† His intelligence and tact were dis-

* Pan. and Miss. Mag. vol. 4, pp. 41-2.—It was at this time, that the General Assembly voted to send Delegates to the General Association of Massachusetts, agreeably to the wishes of the latter communicated at that meeting.

† When a gentleman, not Calvinistic, had contributed something to the missionary cause, some person was inclined to be a little facetious, in rallying Dr. W., for receiving a donation from such a source. “Why,” said he, “I was always enough of an *Arminian*, to believe that God is ready to bless the *good endeavors* of any man!”

There is another anecdote which is often related, at the present day.

played, much to the approval of the numerous and very respectable conventions of clergymen and laymen of Salem and vicinity, preparatory to the adoption of the Constitution of the Society, and an Address to the public. He was prepared for every objection. And some, after expressing their views, were perhaps a little mortified or chagrined, in finding themselves so ignorant of the necessity and expediency of such an organization as was contemplated. No persons, as some said, could be found in Salem or the neighboring towns, who were destitute of the Scriptures; and the idea of making inquiries on the subject, and proposing to furnish the Bible gratuitously, was ridiculous. But the Society was established by a strong vote. The Constitution and the first Address to the public were undoubtedly prepared, chiefly, if not wholly, by Dr. Worcester.

In the Address, which was adopted, Oct. 10, 1810,—about a month after the first meeting of the Board of Missions,—the Committee of the new Bible Society, refer to “Christian Europe and America,” as having “been long distinguished by benevolent associations. Societies for the relief of widows and orphans, of distressed mariners, of the sick and strangers, of enslaved Africans, and of every class of the wretched found in our guilty world, have been multiplied to an incredi-

The Treasurer of the Bible Society was asked by Dr. W. at one of the meetings, whether he could furnish a draft on New York, in payment for some Bibles.—“I can,” said he.—“But Doctor, I cannot give you anything, but what comes from the sale of *New England Rum*! And I don’t know as you will be willing to *take that*.” In the midst of the merriment, at his expense, Dr. W. looked as usual in such circumstances, moving his mouth peculiarly, and most likely opening wide his Saxon blue eyes, before bringing the lids of one of them to an acute angle at the corner. “You know, Mr. S., the old adage says,—‘*It is lawful to take the Devil’s water, to turn the Lord’s mill!*’”

ble number. The origin of these is found in our holy religion, the spirit of which they breathe. They have had for their principal object, however, the relief of temporary distress."

"The commencement of the nineteenth century will be memorable to all posterity, for the formation of Societies, whose benevolent and sublime design is to unseal the fountain of life, and with joy to impart water from the wells of salvation to the millions, who are ready to perish."

"In 1804 was formed the first Bible Society in London;* and, in the short period since that date, the efforts and success of that body have excited astonishment. Besides supplying their destitute countrymen, they have extended their charity to the four quarters of the globe. They have distributed Bibles in different countries and languages of Europe; and, in the genuine spirit of the Gospel, among their natural and implacable enemies. They have contributed towards the translation of the Bible into several languages, spoken in the most populous regions of Asia. They have penetrated into the wilds of the American continent, and published the Gospel in Indian and in English.

* "We have been informed," says Dr. Parkman, in a note to his Annual Report to the Bible Society of Massachusetts, 1849,—"that in 1779 or 1780, during the period of our revolutionary struggle with Great Britain, when the moral exposures of soldiers and seamen had awakened some special attention, a Naval and Military Bible Society was organized in England for their benefit." Thus "the origin of this whole system of the distribution of the Holy Scriptures through the agency of Societies had an earlier date." He also quotes a passage from the late Dr. Holmes's "History of the Convention of Congregational Ministers in Massachusetts," which shows that a movement was made by an Association of Clergymen in Hampshire, in 1782, representing the great want of Bibles in that part of the country," and "praying the Convention to use their influence by petitioning the General Court, &c., so as 'to put it into the power of those who are destitute of Bibles, to purchase them in the most cheap and expeditious manner.'" Dr. Parkman's Reports are valuable documents.

It is not the least of the precious effects, resulting from the establishment and spirited operations of the British and Foreign Bible Society, that the same spirit has been awakened, and Societies of similar denomination and design have been formed in many parts of Europe and America. Eight have suddenly sprung up in our own country; two in the middle States, two in the Southern, one in Connecticut, and three in this Commonwealth.

It is confessedly the reproach of Christians, that century after century has elapsed with little attempted to sound abroad the tidings of salvation. As if the precept, *Preach the Gospel to every creature*, had been designed for the first missionaries alone, the apostolic spirit has slumbered for ages. But the moment is come when zeal to extend the Gospel is roused in many parts of Christendom. Let the holy ardor prevail; let Societies for the distribution of the sacred Scriptures continue to multiply; and their exertions, both at home and abroad, correspond to those of the parent Society. Then, we trust, through the blessing of Heaven, the reproachful objection of infidels to Christianity, derived from its limited extension, will soon be removed. Providence seems preparing to introduce it in Arabia among the fiercest enemies of the christian faith. Even the learned and scornful Musulman is seen sitting down to compare the Bible with the Koran, and rising up a Christian; and he, who, like another Saul, persecuted Christians in times past, now *preacheth the faith which once he destroyed*.

In such a day as this, when the indications of prophecy, civil revolutions, the zeal of Christians, and the smiles of Heaven excite the expectation of a general change in the moral state of the world, we are called upon to contribute our humble aid. While much remains to be done, we are neither to be discouraged by the magnitude of the object, nor to think inconsiderable the little in our power to effect.

The first object of the Society is an interesting one, and lies immediately under its eye; it is to furnish the sacred Scriptures to the destitute in this vicinity. To

those, who esteem the lively oracles as they ought, and are not familiar in the lower walks of society, it is scarcely credible that Bibles, in any considerable number, can be wanted. But inquiry has ascertained the fact in several towns; and it is believed that the want is greater in all than is generally apprehended. The Massachusetts Bible Society has distributed on the very ground which this Society will occupy. Their Bibles have been gratefully received, and, it is added from particular observation, carefully preserved, and seriously read; and necessitous applicants remain to be supplied. In a populous and opulent section of the Commonwealth, can there be wanting the disposition to supply its own poor with this essential article?

Is it objected that the want of Bibles must arise less from poverty, than from criminal indifference? Let it be remembered that the number of the poor, and the degree of their necessities, within a few years, have been greatly increased. The calls of nature are more pressing and must be first answered. When this is done, it is not incredible that many should be found without the means to replace a shattered Bible, or to furnish a second copy to a growing family.

It is by no means our design to diminish the relief, afforded to the natural wants of the poor; certainly, however, these, rather than their spiritual, should be left to be supplied by their own exertions. If those exertions be incompetent to the end, the benevolent will cheerfully assist them; and in their last resort, if ought be lacking, the laws of the land come to their assistance.

It is otherwise with their spiritual wants. These are unobtrusive. The poor themselves are too insensible of them; and this very indifference is part of the evil to be remedied, and is a distinct argument to the precious charity, for which we plead. The compassionate concern, expressed by the bestowment of a Bible, is among the most probable means of awakening attention to its contents.

We are not, however, to regard all the destitute, as

indifferent; some of them at least are 'hungry for the bread of life;' and would esteem a Bible as they ought, and peruse it with the deepest interest. Shall we not mention with thanksgiving to the God of all grace, that in several of our towns there is an unusual excitement to religious inquiry, and a becoming concern to know the *truth as it is in Jesus*? In this the poor as well as the rich participate. Could the sacred Scriptures ever be presented with a fairer prospect that they will be devoutly read? With a more animating hope that they will contribute to the salvation of some of their readers?

It is no inconsiderable advantage, attendant on this charitable design, that it is calculated to combine the discordant parts of the religious community. It is a design, in which all can meet, whatever be their private interpretations of Scripture, and in which all are most affectionately invited and urged to meet. The Scriptures are the sacred records of faith, to which all appeal. The freest distribution of these, unperverted by human prejudices, unvarnished by human glosses, all denominations of Christians must esteem safe and desirable; and let the poor of all participate the charity. While they meet together to consult the best method of distributing the Gospel, will they not breathe on each other the spirit of their religion, put aside their jealousies, and love as brethren in the common faith? This, to a most auspicious extent, has been the fact in England; and is a consummation among ourselves devoutly to be wished.

Nor is this all. From a zeal to spread the Scriptures, we may hope will spring a greater zeal to read them; and thus the charitable effort to promote religion among the poor may strengthen its power in the members of this Society, and through them in our families and churches. For it is the nature of mercy to be twice blest; 'It blesses him that gives, and him that takes.' * * *

The life and labors of Dr. Worcester daily reflected the cheering light of the sacred Scriptures. The longer

he lived, the more did he commend to his "beloved brethren" the words of Paul, when he said,—Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord. With what emotions, then, must he have heard such sentiments as those of the preacher before the Convention of Congregational Ministers of Massachusetts, in the month preceding the formation of the American Board of Missions!

In regard to "Original Sin, a Trinity in Unity, the mere Humanity, super-angelic Nature, or absolute Deity of Christ, and the absolute Eternity of Punishment," and other doctrines, it was boldly avowed by the late Dr. Porter, of Roxbury, as his "deliberate conviction," that he could not place his "finger on any one article, the belief or rejection of which," he "considered as essential to the christian faith or character!" Such an announcement was as unexpected to the orthodox, as to his own brethren of the Convention; but more welcome, doubtless, because it was "a blast of defiance which startled many an eye from its slumbers."*

After his experience in Fitchburg, and from signs of the times after his settlement in Salem, Dr. Worcester could not have been unprepared for such developments of Unitarianism in 1810. As a reviewer in the *Panoplist*, 1808, he had subjected a sermon by Dr. Kendall, of Weston, to a thorough scrutiny, and, by varied and rapid processes of the *reductio ad absurdum*,

* Pages from the *Eccles. Hist. N. Eng.* pp. 60-61. The chivalric onslaught of the brilliant knights of the "Anthology" upon the Calvinistic and Hopkinsian alliance in the "strong-holds" of Andover, in 1807, displayed no such daring, and no such recklessness of personal exposure for "a passage at arms."

had kindly demonstrated the miserable shallowness of the "liberal" and popular arguments against creeds and confessions.

"The doctrines, designated as *the doctrines of the reformation, the doctrines of grace, evangelical and orthodox*," he began with saying,—“have a distinctive character, and are generally known. These doctrines have always been opposed; sometimes in a manner more direct and open, sometimes in a manner more indirect and covert. Of late, however, the fashion has been not so much to attack these doctrines directly, as to decry adherence to any particular doctrines, as essential or important. From representations which we continually hear, one would be ready to conclude, that the very essence and perfection of Christianity consist either in believing no doctrines whatever, or which amounts to the same thing, in holding all religious sentiments to be equally Scriptural and good. *Creeds*, therefore, and *confessions of faith* are all to be utterly discarded, as unwarrantable, unscriptural, and of most disastrous tendency.

This is the popular cry, the fashionable note of declamation. It has the appearance, indeed, of great liberality, as it makes a general sweep without any distinction; but this appearance is only specious. It is well understood, that the adversaries of evangelical truth have nothing to lose by the general demolition of *creeds*, for they have none to be demolished. It is in orthodox churches only, or with perhaps a very few exceptions, that confessions of faith are to be found. The popular cry, therefore, against confessions, though specious in its pretensions, we can view in no other light, than that of a masked attack upon the doctrines of grace. In general it is aimed at the prostration of evangelical truth. Though the strongholds of truth are not to be carried by open assault, the hope is probably entertained, that they may be by stratagem. And it must be confessed, that, could the orthodox churches be prevailed on to give up their creed, and admit the popular sentiment of the age, that no par-

ticular doctrines are of any importance, or that all religious opinions are equally good, a great point would be gained. 'The faith once delivered to the saints' would no longer be contended for, and 'the offence of the cross would cease.'

The sermon now before us, we took up, with sentiments of great personal respect for the author; but we felt in the perusal of it, we confess, very sensible regret, and not a little surprise. It is a sermon of the fashionable stamp, and upon the fashionable theme of ordination discourses. It is aimed entirely against *creeds and confessions of faith*; and if not with greater felicity and effect, yet at least with greater zeal and exertion than we have commonly seen. And on this account chiefly it is, that we deem it deserving of particular notice."

Dr. Kendall was much annoyed by the review of his sermon. The "Remarks" upon his "Letter to the Editors," &c., could not have been any relief; although every word was manifestly written with "fervent charity." From a single paragraph, the position of the respective parties may be seen.

"'But,' says Dr. Kendall, 'no man can adhere to the Scriptures as a rule of his own faith, in any other sense, than that in which they appear to his own mind; and if he have an absolute and complete right to judge for himself, what is their true sense, his brethren can have no right to impose upon him their interpretation.' True. But if 'his brethren have no right to impose upon him their interpretation,' have they not, however, a right to judge for themselves whether he really holds the doctrine of Christ, or whether he comes to them with another doctrine, and to receive or reject him accordingly? If 'his brethren have no right to impose upon him their interpretation,' which is already admitted, have they no right *not to believe every spirit, but to try the spirits whether they be of God?* If, in fine, his brethren have no right to impose upon

him their interpretation,' is it not equally clear, that he has no right to impose himself upon them ; or to insist on their receiving him, as a true believer in the Gospel, while in their view he virtually denies the only Lord God, even our Lord Jesus Christ, and is wresting the Scriptures to his own destruction ?" *

But the developments of "Liberal Christianity," which had so long been strengthening itself, by concealment, in part at least, of opinions actually held by some, and by wary operation upon the unfixed, unformed, and shadowy opinions of others,—there had not yet been any event or sign, which had so moved the heart of the respectful and courteous reviewer, as did the astounding publication of a work, entitled,—*"Bible News of the Father, Son, and Holy Ghost. In a series of Letters."* * * The whole addressed to a worthy minister of the Gospel. By Noah Worcester, A. M., Pastor of the Church at Thornton."

The leading object of these Letters was the promulgation of a new hypothesis or theory of the Sonship of Christ, viz.,—"that Jesus Christ is as truly the Son of God, as Isaac was the *Son of Abraham*;" or in other words, the Son of God in the same sense in which men are the sons of their fathers! † The Athanasian and every other really Trinitarian view of the

* In the Panoplist, Vol. II, is an able article on the subject of *Confessions*. The writer "apprehended, that the greater number take the side of opposition, because in the bulk of confessions their own sentiments are condemned. They wish to destroy a weapon, which they see directed against themselves. Were their own particular sentiments contained in the generality of creeds, their zeal to discredit them would undoubtedly decrease. Although we are far from applying this to all who differ from us concerning this subject, yet we are apprehensive that, generally, *men are against confessions, because confessions are against them.*"

† That "he is a person of divine dignity;" was "constituted the *Creator* of the world;" and "became the Son of man, by becoming the *Soul* of a human body," &c.

Godhead, was rejected, as both unscriptural and irrational.*

A work more honestly or plausibly written, or better adapted to perplex the minds of the candid, has seldom appeared. The author claimed to be perfectly assured of the stability of his new position, and published his new sentiments, as in his own estimation immeasurably important. He appeared as if he had made discoveries, which, like the Newtonian philosophy, needed only to be known and examined. Still, he did not pretend to be satisfied with all the interpretations, which he had been compelled to adopt, or invent, in attempting to reconcile the Scriptures with his "Bible News." The everlasting Trinitarian formula of baptism, in the sublime commission of the apostles, which can mean nothing rational or intelligible, if it be not a most solemn and authoritative charge, to baptize *into* the reception and worship of the Father, Son, and Holy Ghost, as the one living and true God,—he could no more bend to his theory of the Sonship of Christ, and of the Holy Ghost, than he could take the "everlasting hills" in the hollow of his hand, and cast them into the depths of the sea.

"The text, Matt. xxviii : 18, 19, has occasioned me," he freely acknowledged, "more inquiry, than any other text in the Bible. And it becomes me not to be confident, that all my inquiry has issued in obtaining the ideas which Christ meant to express." His interpretation was adventured, as his "present opinion." O that

* Was it not a singular coincidence, that such "Bible News" should have been published just at the time, when the Christian community was beginning in good earnest to aid in the circulation of the Bible, throughout the world ; and when the evangelical churches were about engaging with "a zeal of God according to knowledge," in the hallowed and magnificent enterprise of foreign missions !

he had "held fast the form of sound words," which he had so learned, and which he had so professed to receive, "in faith and love which is in Christ Jesus!"

His brother Thomas heartily adopted his views of the Sonship of Christ, and encouraged him in every way, to proceed in his exertions to revolutionize the theology of New England. His brother Leonard was also inclined to assent to some of his conclusions; and was really so far affected, as afterwards to confine himself strictly to the language of the Scriptures, in his sermons and devotions, when speaking of the Father, the Son, and the Holy Ghost. But he very soon was startled by the progressive theological developments, in the writings of both his older and his younger brother. He not only could not accompany them, as they departed farther and farther from the received theology of evangelical pastors, but, by his direct communications and personal conversations, labored, while yet he had any hope, to convince them, that they had certainly fallen into serious and dangerous errors. Serious and dangerous errors he felt sure, that they had imbibed; although he never lost his prevailing confidence, that they "were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost."—And the same should be said respecting the feelings of the brother, in Salem.

It was a grievous disappointment to both Noah and Thomas, that their brother Samuel was not moved in the least from the old foundations. All their arguments, all their earnest and impatient expostulations were in vain. They corresponded with him, and sought interviews with him, as if determined never to rest, until he should yield. Noah made a special visit to Salem, in 1807, to converse with him on the subject;

and he acknowledged in a letter to Leonard, that no man had met his arguments with so much ability, as his brother Samuel.

Previous to the publication of the "Bible News," this brother had become convinced, that it could be of little advantage, either to his brothers or himself, to discuss their differences of opinion. After repeated conversations, he waived the subject whenever he could. His brothers thought him not sufficiently disposed to give them a full hearing. But his health was much impaired; his time was incessantly occupied with engagements and avocations, which were intensely more congenial, than any disputations or discussions could be, like those which his brothers wished, so many times, to renew; and, it is not to be concealed, that he greatly feared the consequences, in respect to that affection as brothers, which had been so much the mutual joy of their past experience. He was immovable, therefore, in his determination not to accept a proposal of Noah for a written controversy upon the points in question.

His brother in Vermont was a mediator between them. He became anxious lest the brothers in New Hampshire should each be alienated from the brother in Massachusetts. A voluminous correspondence was maintained, in which the latter had but a small share. Writing to Leonard,—July 23, 1810,—he thus adverts to the subject.—"I am more and more dissatisfied with our good brother's '*Bible News*.' I think it not SCRIPTURAL news, and fear it will do harm. With all his logical acumen, his arguments, I think, go wide of his points; and yet there is a plausibility about him, which may captivate and mislead many. I know not your

mind on this subject, but I hope you will be contented to hold on in the good old way."

To the same.

"Salem, Nov. 13, 1810.

My dear Brother,—

Ever since the beginning of autumn, I have been so incessantly tossing about in Connecticut, in New Hampshire, in the District of Maine, and in Old Massachusetts, that I have had leisure for scarcely a moment's attention to my friends, whether near or far off. This day I have undertaken to discharge a number of epistolary arrearages; but the manner, in which I am obliged to do it, is but little satisfactory to myself, and must be less so to my friends and correspondents.

Your last, I assure you, I did not peruse without concern. The author of 'BIBLE NEWS' did indeed signify a wish, that I should enter the lists with him in the way of private correspondence. But how could I do it? Pressed as I am, on every hand, with a thousand labors and avocations, while he has leisure to devote his whole time to his favorite subject; is it not obvious that the correspondence must have been attended with very great disadvantages on my part; and not only have infringed on my urgent duties, but also have had the effect, through my want of time to bestow the requisite attention upon his objections and reasonings, to strengthen him in what I have believed, and still believe, to be his errors? This I did certainly suppose, and this I signified to him. Though I can accuse myself of no criminal or unbrotherly neglect in this matter; yet had I been apprized of his hasty determination to publish, I should certainly, I believe, have made an effort, which, as the case was, I did not think myself called in duty to make. His haste in this business, I do most deeply lament; but in this I hope I can yet rejoice, that the cause of truth is the cause of God.

The reasons, which prevented my engaging in a controversial correspondence with our beloved but

erring brother, render it also impracticable for me to go at any length into a discussion of the subject with you. I will just state, however, what perhaps I have stated to you before, that I do not perceive, that, substantially, he has any thing new in his book. He has only brought forward old objections and arguments in his own new and ingenious manner. In Ben Mordecai, in Whitby, in Watts, and many others, the same objections and arguments, for substance, may be found; and in some of them, many of those objections and arguments, are presented in a stronger attitude than in the 'Bible News.' The grand point to be proved was, that Jesus Christ is not essentially God, equal with the Father; but a very principal part of the argument employed, only goes to prove that Jesus Christ is truly the Son of God,—a point which well informed Trinitarians certainly will not deny. His whole labor, therefore, to prove, that Jesus Christ is truly the Son of God, I consider entirely aside from his point. If there are difficulties on the Athanasian theory, in explaining satisfactorily, how Jesus Christ is the Son of God; there are, in my view, certainly not less difficulties and more obvious absurdities, on the theory of the 'Bible News.' Indeed my mind is shocked beyond measure, at the supposition, that a part of the divine essence has been separated from the rest, and become a distinct being! Is it not repugnant to every correct idea of the divine essence, to suppose it to be thus divisible? If it be thus divisible, is God unchangeable? Is He, *in his essence*, unchangeable? If a part have been separated from him; has he not, in fact, undergone an essential change? Has he not of one being become two; and have we not at least two Gods—a greater, and a less?

Is either of these beings infinite, either in his essence, or in his attributes? Is not the very principle, on which the doctrine of one God has been maintained, in opposition to the polytheism of the Gentiles, overturned? Is not the foundation, on which the hopes of

the church have rested for ages, shaken? Yes, there is here an absurdity in the 'Bible News' theory, such as cannot be charged upon the Trinitarians; an absurdity which I cannot contemplate but with horror. This is but one of my objections to the new vamped theory; but this by itself is to my mind insurmountable. It is easier for me to be even a Socinian, than a convert to the 'Bible News.'

God grant, my dear brother, that you may stand fast in the truth. I have entertained, and must still cherish the hope, that you will not be shaken from your steadfastness.

In haste, but with great affection and esteem,

SAMUEL WORCESTER."

The author of the "Bible News," was at first exceedingly troubled at the thought of being rejected by his ministerial brethren. And to report him as if an Arian, much more as a Socinian,—he considered a trespass of real falsehood and calumny. In 1812, he remonstrated against such reports, with as much earnestness, as if he had been proclaimed a Deist or an Atheist.

"Permit me," he said in his 'Respectful Address to the Trinitarian clergy, relating to their manner of treating opponents,' "permit me, my fathers and brethren, to ask, whether it has not been common among ministers to represent me as an *Arian*, or a *Socinian*? These terms you know have become terms of *reproach*. What have been the motives in applying them to me? Every person acquainted with my views, and the views of Arius and Socinus, knows that I am neither an Arian nor a Socinian. And those who are not acquainted with my views have no right to *pretend* that they are, and to stigmatize me for they know not what. Has not then a disposition to reproach me been at the bottom of such representations?"

“It is well known, that some have said, that they see no difference between my views, and the views of Arius. If the affirmative be true, it is also true that they can conceive of no difference between a *Son* from the *uncreated essence* of Deity, and a *Son created out of nothing*. For this is the precise distinction between my views and the views of Arius.”

However, then, the truth was, he clearly did not understand himself, as holding any sentiments, which could justly be dealt with as “heresy.” Far less did he perceive, that “the system taught by the author of ‘Bible News’ requires more faith, not to say credulity, than any other system which can be named.”* His reasonings shook the steadfastness of some, and destroyed the faith of others, in the received doctrine concerning the “Three that bear record in heaven.” Yet a few years only had passed away, before it was beyond all controversy, that he who had felt so sure of the essential truth of what he had published, *did not establish himself* in the persuasion of his own “Bible News!”

Most of those, who, under his influence, were led to renounce their Trinitarian belief, afterwards became open Unitarians, or Humanitarians. At the present day, there is no clergyman, it is believed, who would not ask for something *newer*, or something older than the “Bible News.” And in his “Last Thoughts,” the beloved man, who, as a philanthropist in the cause of Peace, had become so renowned, left the unequivocal proofs, that, in regard to fixedness of theological sen-

* *Panoplist*, &c. 1815, p. 163 Evarts.

The germ of the “Bible News” speculations may be seen in some inquiries, communicated by the author, for the New York Theol. Mag for January and February, 1796. “The Variety, No. 9. * * Sect 3. Questions relating to the personality of the Redeemer.” pp. 257-8.

timents generally, his mind resembled the drifting bark of a calm and confiding mariner, who has lost both his chart and compass, in a tempestuous night, and whose sheet-anchor will not hold in the quicksands of a perilous sea and still more perilous shore!*

In the regular course of his ministrations, Dr. Worcester preached a large number of Sermons, which his people would have been pleased to read from a printed page. Some of those more particularly adapted to rebuke prevailing errors, or to fortify Christians in the doctrine of Christ, as "the true God and eternal life," were at times requested for the press by vote of the church, or by some other expression of the wishes of many. In preaching also, by exchange in a neighboring pulpit, the effect was such as to prompt a similar expression.† Nearly every year of his ministry in

* "Not a vestige of the new theology introduced by the Worcesters remains in the fields where they sowed it; and their theory is universally discarded as unphilosophical, as unscriptural."—*Cong. Jour.* Aug. 20. 1846.

Thomas was cut off from the church of Salisbury, of which he had been pastor and member; but by his earnest wish was restored, previous to his death. The reader may be reminded of the sentiments and spirit of his letter, respecting his "dear deceased brother Samuel." See Vol 1, p. 106. To every word of that letter, Noah would have set his own hand and seal of cordial concurrence.

† A Sermon, entitled "Righteousness conducive to Happiness,"—delivered at Reading, April 15, 1801, is an example. Text, Isa. xxxii. 17. The nature and effect of true righteousness are shown with great clearness and power. In the latter part of the Sermon, it is remarked, that "the revivals of religion" which for "ten years had been unusually frequent in different parts of the United States, ought to be noticed by all with the liveliest gratitude and joy;" since "nothing can tend more to the advancement of human felicity, both temporal and eternal—than the revival and spread of true religion." The Sermon corresponds with the first sentences. "The present is an age of splendid theory. Much is written and said on the perfectibility of the human mind, and the means of promoting human happiness. But after all the improvements and discoveries of the age, it admits, at least, of a serious doubt, whether any thing has yet been presented to the world, better calculated to meliorate the condition, or to promote the true dignity and happiness of man, than the religion of the Bible."

Salem, until 1819, when his duties as Corresponding Secretary of the A. B. C. F. M. required him to do far less as a preacher, he published one or more Sermons, which in the best sense might be called "Tracts for the Times."

Very soon after he found his brothers engaged in their lamentable speculations, he preached to his people a Sermon, from Heb. i. 13:—But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool.—The Sermon was one of many which called forth remarks like that of a casual hearer: "If Dr. Worcester's people do not improve in knowledge, it will not be for want of instruction."

It is a general fact, that the richest and most rapturous of all our psalms and spiritual songs, reveal their richness and rapture in the very first stanzas. There may not be a close analogy between songs and sermons, but it will often be found very safe to take the exordium of the preacher, as something more than the key-note of his whole strain. Thus Dr. Worcester's discourse on "The Messiah of the Scriptures," prepared for two services, and apparently intended to embrace, by appropriate citation or allusion, a complete view of the witness of the Old and the New Testament relating to our Lord Jesus Christ, is sustained and glows from the beginning to the "Amen," with the "high sensibility, and lively gratitude to the Redeemer and King of Zion," by which his heart was "kindled with a pathos as of burning coals."

"Unto us, my brethren, a child is born, unto us a Son is given, of whom, ages before his birth, the divine oracle announced, that his name should be called Wonderful. The oracle is true; for Jesus Christ is in

fact the wonder of the universe. Is he 'the Seed of the woman?' He is also 'the Son of the Highest.' Was he born at Bethlehem 'in a manger?' Yet hosts of adoring seraphs announced his birth with celestial anthems; and men 'beheld his glory as of the only begotten of the Father.' Did he appear on earth in 'the form of a servant?' He nevertheless 'thought it no robbery to be equal with God.' Was he condemned at the bar of Pilate, and crucified on Calvary? Still 'God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' Is he to the unbelieving world 'a stone of stumbling and rock of offence?' He is, nevertheless, 'precious to them that believe,' the rock of all the hopes of the redeemed,—the 'sure foundation' of Zion, that city of our God, in which the riches of his glory are to be everlastingly displayed.

What, then, my brethren, think ye of Christ? Is he to be regarded, as infidels would have him to be, only as a vile and impious impostor? Or will you, with the Socinians, though you regard him as a true prophet, yet allow him to be no more than a mere man? Or is he, as the followers of Arius suppose, though more than a mere man, yet only a created being of superangelic nature? Or is he to be adoringly acknowledged as very God, equal and of the same essence with the Almighty Father?—The question is of high and eternal import, and demands the most serious attention.

In the opening of this epistle to the Hebrews, the dignity of Jesus Christ is set forth in a style of peculiar majesty. 'God, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his

power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.' This last position, that Christ is immensely superior to the angels, the apostle proceeds to evince from the ancient Scriptures. 'For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first Begotten into the world, he saith, And let all the angels of God worship him.' This argument is continued for several verses onward, and in the close of it the words of my text are introduced. *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

No comment can be necessary to make it evident, that the apostle intends here to show, that the Scriptures exalt Jesus Christ immensely above angels, immensely above the highest of created beings. Nay, to sit on the right hand of majesty, according to eastern style, denotes equality, and co-partnership of the throne; and, in saying to the Son, *Sit on my right hand*, the father allows to him equal dignity with himself. From the text, therefore, in its connection, the following important doctrine is clearly deducible:

The Scriptures allow to Jesus Christ, what can justly be allowed to no mere creature; to none but a being truly and essentially divine. This I shall attempt to show under several important particulars.

I. The Scriptures allow to Jesus Christ the distinguished pre-eminence of being their principal subject.

Open the book of God wherever you will, and the sacred page will point you, as with a sunbeam, to Jesus Christ. From the day of his first annunciation in Paradise, as 'the seed of the woman who should bruise the serpent's head,' the eyes of all ages have been, by the Holy Spirit of inspiration, constantly directed to him.

If 'the voice of the Lord God was heard walking in the garden in the cool of the day,' it was to announce the Messiah as the great restorer of fallen man. If a church was early instituted, to continue through all time; it was founded on the promise of grace in him, and in him was the covenant established. If sacrifices and oblations were divinely appointed; they were intended to indicate him as 'the Lamb of God,' who, in the fulness of time, should make a sacrifice and oblation of himself, for the sins of the world. If divine manifestations were specially vouchsafed to favored patriarchs; it was to confirm their faith and animate their hopes of him. If a people was publicly separated from the rest of the nations; it was that they might preserve and distinctly note the line of his descent, that they might be the permanent depositary of all the promises respecting him, and that through them the blessings of eternal salvation by him might be communicated, eventually, to the ends of the world. If a 'law of commandments contained in ordinances' was given from the top of Horeb; it was all 'a shadow of good things to come,' and the substance of the whole was Christ. If holy men of old were successively raised up, and endowed with the gift of prophecy; it was that they might unfold, with augmenting light, the great design of his coming, 'testify before hand of his sufferings and the glory which should follow,' and call the people away from their false and vain confidences, to rest their hopes in him. If kingdoms and empires rose and fell, and 'all nations were shaken;' it was to bring forward the long expected fulness of times when HE, 'the desire of all nations, should come.'

Yes; of the whole book of God, our Savior Jesus Christ is the Alpha and Omega.

The Old Testament throughout testifies of him. Its history records the original promise of grace by him, the successive dispensations of the covenant established in him with the church of his redeemed, and the vast preparations of four thousand years for his personal appearance on earth. Its sacrifices, its types, its ceremonies, all have a reference to him, and vari-

ously shadow forth the stupendous realities of his person, his sufferings, and his work. Its prophecies hold up to the view of ages the grand design, and the glorious results of his advent and ministry. Its holy precepts are the laws of his kingdom; and its sacred and seraphic songs unite earth with heaven in the celebration of his praise.

The New Testament proceeds in the same great design, and is only the completion of the Old. The four Gospels, with the Acts, give the history of his birth and life, his doctrine and miracles, his death, resurrection, and ascension to glory; and of the conversion of nations to him, under his apostles in his name. Of the epistles 'Jesus Christ and him crucified' is explicitly the unvaried subject. They illustrate his character, they unfold his doctrine, they vindicate his cause. The great design of his death they constantly declare, the riches of his grace they sublimely celebrate, and his name they extol as the delight of heaven, as the only foundation of hope on earth, and as the glorious centre of union to the universe. (Eph. i: 10. Col. i: 20.) And the book which completes the sacred volume, is the Revelation of Jesus Christ, by his servant John, foreshewing the events of ages to come under his government of the church and of the world, the various success of his cross among the nations, his achievements in proceeding from conquering to conquer, the millennial glory of his kingdom on earth, and the grand consummation of all things in the ultimate completion of his mediatorial design.

Thus, you see, my brethren, that the whole sacred book, which we have received from heaven, has for its subject our Lord Jesus Christ; and appears to have been given only to set forth the great design and work, in which he is engaged for the recovery of our fallen race, to recommend him to the generations of men as the only rock of their salvation and hopes, and to fill the universe eventually with the glory of his name.

But what shall we say to all this? Is it nothing more than what properly belongs to a mere creature? Is it only to turn away the regards, the hopes, the

homage, and the praise of mankind from the great God to a mere creature, that a revelation from heaven has been given? Is it to a mere man, an angel, or some other, we know not what created being, that mankind in all ages have been directed to look, as their only hope, their strength and salvation, and that the eyes of the universe have been turned as the grand centre, and the glory of the whole? In a word, is it an honor, is it a pre-eminence, which may properly be allowed to a mere man, to any mere creature, to be made the principal subject, the Alpha and Omega, of the whole book of God? No, my brethren; it is an honor, it is a pre-eminence, which can justly, which can safely be allowed to none but a being truly and essentially divine. It is an important part of that glory which the great Eternal can never give to another."

In the same manner the preacher illustrates each proposition in the demonstrative series.

"The Scriptures allow to Jesus Christ the appropriate names and titles of Deity;"—"the peculiar and incommunicable attributes and perfections of Deity;"—and "the prerogatives and works of Deity."—"The Scriptures allow divine honors to be paid to Christ."—"To the Son, the Lord Jesus Christ, the Scriptures allow an equality with the Father."

"This,"—the proposition last stated,—“has been made already, I trust, very clearly to appear. We have seen, with abundant evidence, that the Scriptures allow to Christ the distinguished pre-eminence of being their principal subject; that they allow to him all the names and titles, all the attributes and perfections, all the prerogatives and works, all the regards and honors of Deity. But all this, most evidently, they could not do, without allowing to him an equality with the Father. If possible, however, we have something still more direct upon this head.

It is the emphatical affirmation of Christ himself,

‘I and my Father are one; he that hath seen me hath seen the Father; and what things soever the Father doeth, these also doeth the Son likewise.’ (John x : 30 ; xiv : 9 ; v : 19.) True, the Son could do nothing of himself, or without the Father; for the Father and he are one; and all things which he has done in the great affair of redemption, he has done in perfect union with the Father, and even in obedience to the Father’s will. But although in the glorious economy of redemption, the Son holds an office, and acts a part in subordination to the Father, he may, nevertheless, be equal to the Father, in nature, perfection and glory.

Jesus has said, indeed, ‘My Father is greater than I.’ But can this be supposed to militate, in the least, with the doctrine of his equality? *My father is greater than I:* What an expression this for a mere creature to use in relation to the great God! What should we think of a man, or an angel, who, calling God his Father, should take it upon him thus to say, ‘My Father is greater than I.’ Should we not think him chargeable with solemn trifling, with arrogant impertinence, or impious familiarity? Had Jesus been only a mere man, would not a very different language, on the subject of his equality or inequality with the Father, have become him? And does not the free and familiar manner, in which he speaks of himself in relation to the Father, afford irresistible proof, that, if he was not an impostor, he is certainly one and equal with the Father, in such a sense as no mere creature can be?

But though one with the Father, and equal in perfection and glory; there was nevertheless an important sense in which the Father was greater than he. In the grand economy of redemption, as intimated before, the Father held the first office, and the Son the second. In the whole work of redemption, therefore, the Son acted in subordination and obedience to the Father; and in this important respect, the Father was greater than he. But this, as it will readily be seen, is not in the least incompatible with the most perfect equality in real perfection and glory.

At the same time, then, that Jesus said, 'My Father is greater than I,' he might also say, with perfect consistency, 'I and my Father are one; he that hath seen me hath seen the Father; and what things soever the Father doeth, these also doeth the Son likewise.' But how could any mere creature say all this? Does not each of these expressions imply an equality in the highest sense? Yes, says the apostle, 'he thought it not robbery to be equal with God.' Accordingly he declared it to be the divine will, that 'all men should honor the Son even as they honor the Father;' and this doctrine of equality the Scriptures maintain throughout.

The ministers of his kingdom are commissioned to baptize 'in the name of the Father, and of the Son, and of the Holy Ghost.' The grand apostolic benediction is, 'Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.' And the nations of the redeemed in heaven, with all the angelic hosts, constantly ascribe equal glory and praise to 'God and the Lamb.'

Such is the greatness, the dignity, the majesty, which the Scriptures allow to our glorious Redeemer. But once more I ask, Can all this be allowed to a mere creature? Can a mere creature be admitted to any sort of equality with the infinite God? Is it not written, 'To whom then will ye liken God? or what likeness will ye compare unto him? To whom then will ye liken me, or shall I be equal, saith the Holy One? To whom will ye liken me, and make me equal, and compare me, that we may be like?' Between finite and infinite no comparison can be admitted. And for any mere creature to claim, in any respect, an equality with the infinite, eternal, and Holy One, must be the consummation of impiety and blasphemy.

On the whole, my brethren, it has been made, I trust, very fully to appear, that the Scriptures do allow to our Lord Jesus Christ, what can justly be allowed to no mere creature, to none but a being truly and essentially divine."

In the "Improvement" of the subject, it is remarked, "1. If our Lord Jesus Christ be not truly and essentially divine, then the Scriptures are calculated to deceive and mislead mankind into the most awful and fatal error. 2. To deny the true and essential divinity of the Lord Jesus Christ, is in effect, to deny the Scriptures. 3. Any scheme of Religion which does not admit the true divinity of our Savior, must be widely and essentially diverse from that, which is taught in the Scriptures. 4. How sure is the believer's hope! 5. To what a transcendent elevation of blessedness and glory will the redeemed of the Lord, in eternity, be raised!"

The illustrations of the first inference, were such as these:

"What could the Scriptures have done more, than they actually have done, to engage our hearts and our worship to Christ? With what names, or characters, or perfections more truly divine, could they have invested him? In what views more amiable, more majestic, more adorable, could they have presented him? Is he not shown to us, in all the majesty and splendor of true and supreme Divinity. In all the glories, the beauties, and charms of infinite Love? How, then, is it possible, that he should not be adored and worshipped, by all who cordially receive the Scriptures as divine?—And how stands the fact? Has not the Christian world, generally, from the earlist ages, professedly paid divine worship to Christ? If so, then the Christian world generally have been idolaters; and the most devoted Christians of all ages have been, of all men, the greatest idolaters. The conclusion then is plain, that if Christ be not God, the Christian world generally has gone, and is going directly down to destruction; for, let it be repeated, it is expressly declared, that 'idolaters shall not inherit the kingdom of God,'

but 'shall have their part in the lake, which burneth with fire and brimstone.'

There is no avoiding this conclusion ; for the Scriptures make no exception in favor of any species of idolatry. Nor will it avail any thing in the case to talk of subordinate worship ; of worship paid to Christ as *inferior*, and to God *supreme* ; for the Scriptures know nothing of this distinction. They give no intimation of any subordinate religious worship to be paid to any being in the universe. Nay, every thing of the kind is expressly forbidden. The express requirement is, 'Thou shalt worship Jehovah thy God, and him only shalt thou serve ;' and 'all men shall honor the Son,' not subordinately, but 'even as they honor the Father. Those, then, who worship Christ, as a mere creature, are inextricably involved, and to them the word speaks with infinite terror. 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah.' Yes, my brethren, if our Lord Jesus Christ be not truly and essentially divine, those who worship him as God, and those who worship him as a mere creature, are all implicated in the same, or similar condemnation. They are all chargeable with the guilt of idolatry ; and what is the most shocking of all, into this crime they are led, in this tremendous guilt they are involved, by yielding to the most clear, and constant, and solemn, and affecting representations of the Scriptures.

Is it possible, then, that any can receive the Scriptures as divine, and yet deny the true divinity of Christ our Redeemer ? Has the Father of the universe given us a book from heaven, only to deceive us into the most fatal error ? only to delude us down to inevitable destruction ?" * * *

With the *third* inferential remark, it is affirmed, that "any material error respecting Christ must have a corrupting effect upon the whole system of revealed truth ; and surely an error so great as a denial of his divinity must essentially corrupt and destroy the whole." "If

the doctrines of atonement by his blood, justification by faith in him, and on the ground alone of his righteousness, of salvation by the free and sovereign grace of God," are "the most distinguishing and fundamental truths of the Gospel, and the most prominent and important parts of divine revelation,"—"the very bones and sinews, and spirit, and life of the whole body of the sacred oracles,"—it must follow inevitably, that "if you take out, or do away these, you leave the book of God no better than a mangled and lifeless mass of pagan morality, or, at best, of mere natural religion!"*

Two months after "The Messiah of the Scriptures" was thus preached at the Tabernacle—preached, however, as nothing new† in that sanctuary of the triune Jehovah,—a kindred discourse was delivered by the same voice, at the installation of Rev. Josiah Wesbter,‡ in Hampton, N. H. From the "determination" of "the chief" of the apostles, when "among" the people of Corinth, the *Paris* of ancient Greece, "not to know anything, save Jesus Christ and him crucified," the sentiment was deduced, that "THE KNOWLEDGE OF JESUS CHRIST AND HIM CRUCIFIED IS INCOMPARABLY THE MOST IMPORTANT OF ALL KNOWLEDGE."

It was proposed "FIRST, to contemplate some particulars comprised in the knowledge of Jesus Christ

* "Preached at the Tabernacle, Salem, April 9, 1808. Also, at Beverly, May 1, 1808." The Sermon was printed in a cheap form, for general circulation. In 1817, some persons published an edition in Charleston, S. C. It would be difficult to present, within the same limits, a more complete and conclusive view of the cardinal doctrine of the Deity of Christ.

† Nor as preached, because specially needed by the state of things, in the churches around. "In 1793, March 24, Remarks, lately made at the Tabernacle against Unitarianism, are noticed by Mr. Bentley [of the East Church] in severe terms."—*Felt's Annals*, vol. 1 and p. 685.

‡ Had been previously settled in "Chebacco," Ipswich—now Essex. Was one of the most ardent personal friends of Dr. W. Installed, June 8, 1808.

and him crucified.”—“We must know him as the Son of God ;”—“as a being, in whom human nature is exalted to a mysterious union with the divine ;”—“as the Creator and Preserver of the universe ;”—“as the Supreme Governor and Judge of all ;”—“as the Redeemer and Savior of the world ;”—and “we must know the great design of his incarnation and death,” and “the methods of divine grace in the salvation of mankind by him.”

“In the SECOND PLACE, some considerations” were offered, “from which more directly the supreme importance of this knowledge may appear. * * The knowledge of Jesus Christ and him crucified is necessary to a right knowledge of other things,” “to a just *estimation* of beings and things ;” and “only by this knowledge can we form just ideas of our present state, and just expectations of the future.” Hence, “1. We may see the reason why angels delight to contemplate the work of redemption. * * 2. The doctrine of redemption by the death of the Son of God, is not incompatible with the most enlarged ideas of the divine benevolence, or of the extent and grandeur of the universe. * * 3. The Gospel opens to the human mind the noblest and most extensive field for study and contemplation. * * 4. How important it is, that the ministers of the Gospel truly and constantly preach Jesus Christ and him crucified ! * * 5. Of what inestimable importance to any people is the preached Gospel !”

In this Discourse, while the same mind is seen as in that of “The Messiah of the Scriptures,” it comes forth, as if irradiated and invigorated for new manifestations of “the fulness of the blessing of the Gospel of Christ.” What a contrast between such Sermons, at

ordinations and installations, and those of the "fashionable" order, like that of Dr. Kendall, with others more brilliant, in the same department of theological literature and eloquence !

" If the view which has been given of our subject be correct, it certainly cannot be a matter of indifference how Christ is preached, or whether in reality he be preached or not. It cannot be a matter of indifference whether he be represented as a being truly divine, or only as a mere creature ; or whether his death upon the cross be represented as a proper atonement for the sins of the world, or only as a confirmation of his divine mission and doctrine ; or whether the salvation of mankind be represented as being exclusively of grace through the merits of the Savior, or only the reward of personal good works.

Christ is the Alpha and Omega of the Gospel ; and in proportion as his character and dignity are lowered down, the whole gospel of salvation is lowered down with him, and the glory of all the divine perfections and works is eclipsed. It is only, therefore, when Christ is represented in his true character, and the great design of his death upon the cross set forth in its true light, that the gospel is truly preached.

Let those who will, preach Jesus Christ as a mere man, or even a superangelic creature ; let then descant upon his death as a distinguished instance of heroic virtue, and a splendid confirmation of his ministry ; and, instead of exhibiting the great doctrines of the cross, let them dwell only on the topics of morality, delineating the excellency and beauty of the moral and social virtues, and urging the importance of a regular and good life as necessary to present and future happiness : but let them not call this, *preaching the Gospel*. It was not thus that Paul preached ; it is not thus that the ministers of Christ are commissioned to preach ; it is not by preaching of this sort that men are to be made wise unto salvation. The moral and social virtues are certainly to be delineated in all their loveli-

ness, and the importance of a regular and good life is to be inculcated with all the force of persuasion, by the christian minister ; but the moral and social virtues are to be represented as genuine in the sight of Heaven, only when they spring from a heart renewed by divine grace, and purified by the faith of the Gospel : and the importance of a regular and good life is to be enforced by motives drawn from the cross of the Redeemer.

‘Talk they of morals? O thou bleeding love,
The grand morality is love of thee.’

‘We preach Christ crucified,’ says the apostle, ‘unto the Jews a stumbling block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.’ This, my brethren, is the doctrine, and the only doctrine, of salvation ; and as important as it is that fallen mankind should be saved from the wrath to come, be reconciled to God, and raise to immortality and glory, so important it is that this doctrine be clearly, and faithfully, and constantly, preached.”

In the address to the pastor elect, it was said, “We are fallen, my brother, on evil times in which those who are set for the defence of the Gospel are to expect many and great trials and conflicts ; in which they are to ‘wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’”—But the greatest confidence was expressed, that he would stand firm, as he did to the end. And the profoundest silence must have reigned, when the “men and brethren” of the “numerous assembly” were first congratulated in respect to the settlement of the new pastor, and next admonished of the “infinite hazard” of “disregarding the ministry of the cross” and “neglecting the great salvation.”—“If any man refuse to hear the words of this grace, and will not love our Lord Jesus Christ—what shall we say? What does the great apostle to the Gentiles say?—Let him be ANATHEMA, MARANATHA!”

For some time after the publication of "Bible News," Dr. Worcester did not apprehend that his brothers would ever go as far as they subsequently did, in opposing the received doctrine of the Trinity. But in no event could he be drawn into a formal controversy with either of them. He endeavored, however, to counteract the baneful influence of their errors, as far as he might be able, by such expositions of the truth, in different places and upon special occasions, as would encourage the stable and confirm the wavering; or at the least, leave none in doubt of his personal persuasions and unshaken reliances. A few months after the "Bible News" had first been proclaimed, and when the "Letters" were the subject of universal attention, he preached at the ordination* of Rev. E. L. Parker, of Derry, N. H., a characteristic and very timely discourse, from Deut. xxix : 29; The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law.

"'The text,' it was suggested, 'though primarily it referred to the covenant and its sanctions, fairly admits of a general application, and affords this important instruction, viz., WITH RESPECT TO THE DOCTRINES OF RELIGION, THERE ARE SOME SECRET THINGS WHICH BELONG TO GOD, AND SOME REVEALED THINGS WHICH BELONG TO US AND TO OUR CHILDREN.—My present design, therefore, is to notice, under several leading articles, some things which are revealed, and some which are not.

* Sept 12, 1810. The week previous, Dr. W. was in Farmington, Conn., at the first meeting of the A. B. C. F. M. The week following, he delivered the address on Sacred Music, which is noticed above, chap. 1. Comp. p. 180.

Mr. Parker had studied awhile under his guidance. He died recently. "He was a good man," as Barnabas was, "and full of the Holy Ghost, and of faith: and much people was added unto the Lord."

1. Relating to the high subject of the divine Trinity, there are some secret things, and others which are revealed.

The word of God presents to us a Trinity, under the distinctive names of Father, Son, and Holy Spirit. These three names are abundantly applied in such a manner, as clearly to denote that they belong to three distinct persons. In reference to each of them, the personal pronoun is distinctly used; and to each of them, distinct agency is attributed, and distinct offices assigned. Thus much is plain and indisputable; and is sufficient to warrant us in considering the Father, Son, and Holy Spirit, as three distinct *hypostases*, or persons. Nor is it less plain and indisputable, that each of these three persons is called God; and to each of them, divine titles, divine attributes, divine works, and divine honors, are ascribed. Either, therefore, they must be three Gods, having each a separate existence, or else three persons only, co-existing in the same divine essence. But nothing surely is more amply declared in the Scriptures, than that there is but one God. The obvious and unavoidable conclusion is, that the Father, Son, and Holy Spirit, are not three Gods, or beings separately existing; but only three divine persons, existing in one eternal and unchangeable Godhead.—Accordingly the ministers of the Gospel are expressly directed to baptize in the *name* of the Father, and of the Son, and of the Holy Ghost; the form of apostolic benediction is, ‘The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you;’ and in various instances and ways these three divine persons are represented, in the Scriptures, as being, not in affection and purpose merely, but also in nature and glory, one.*

It is then revealed, that, in the unity of the God-

* “For strong confirmation of the evidence of the real Divinity of Christ, and for most decisive proofs of the Personality of the Holy Spirit, the reader is referred to Sharp, Wordsworth, and especially Middleton, on the *Greek Article*.”

head, there is a Trinity of persons, Father, Son, and Holy Spirit; and this great truth belongs to us and to our children. Clearly, however, as this important doctrine is revealed, there are some things respecting it which are not revealed.

In particular, the *modus*, or manner of the existence of the three divine persons in the Godhead is not revealed. We have not such a view of the divine essence, as clearly to see how this Trinity in Unity subsists. This is a profound mystery, which, probably, we shall never be able fully to unfold or to fathom. Some, indeed, have adventurously attempted to explain it; but instead of throwing light on the subject, they have rather been chargeable with ‘darkening counsel by words without knowledge.’—Nor is this the only thing pertaining to the divine nature, with respect to which we are ignorant; for ‘who by searching can find out God?’ Who indeed is not lost at once in attempting to conceive of the simplest thing pertaining to God, his eternal existence,—existence without beginning and without cause!

Content, then, it becomes us to be with the clearly revealed truth, that God exists in three persons; and humbly should we leave the secret things, relating to this subject, to him to whom they belong.”

In the same manner the preacher enforced the propositions respectively, that “in regard to the divine government,”—“the divine purposes,”—“the incarnation of the Redeemer for the redemption of mankind,”—and “the subject of the resurrection,—some things are revealed and others are not.” In the “Application,” instructive and impressive remarks were offered, enforcing the several deductions, viz. that “the Scriptures were designed, not for unprofitable speculation, but for religious improvement;”—that “it must be highly unreasonable to reject those things which are revealed, because others are not revealed;”—that

“many of the complaints against the Scriptures, as being difficult to be understood, are without foundation;”—that it is pertinent to “consider what characters are chargeable with presumptuously prying into the secrets of God, and affecting to be wise above what is written;”—“that ministers of the Gospel ought not to withhold from their people any of the doctrines of revelation;” and that “it urgently behoves all, ministers and people, diligently, candidly, and prayerfully, to study the Scriptures.”

* * * “On the deep things of God, it is the general manner of the divine word simply to state that things are so; without going into such reasonings and illustrations, as would only serve to gratify an unhallowed curiosity. Striking specimens to this effect are exhibited in the doctrines which have now passed under review.

On the subject of the Trinity, the Scriptures plainly teach us, that there are, in the divine nature, three distinct persons, Father, Son, and Holy Spirit, and that these three are one God: but they do not condescend to explain this high doctrine, or to shew us how three divine persons can exist in one simple essence. Now, it is of great importance to us to know, that the ever blessed Deity does exist in three persons; for this doctrine is fundamental to the Gospel; and without it we could have but very inadequate conceptions of reconciliation to the Father, of redemption by the blood of the Son, or of access in his name to the throne of eternal mercy by the Holy Spirit. But, knowing that God does exist in these three persons, we see at once the basis, on which the stupendous scheme of the Gospel rests; are let into a view of the harmony of the divine operations, for the recovery of lost men; and are in a situation to discern how we must proceed, in transacting on our part the great concerns of our eternal salvation. It would be, however, of no religious importance to us to know the

manner of the divine existence, so as to explain the mystery attending this doctrine of a Trinity in Unity; and here, therefore, we are called to subject the pride of reason to the humble exercises of faith.

* * * An astronomer tells an unlearned man, that he can calculate when the next eclipse of the sun will happen; but this the unlearned man will not believe, because he cannot comprehend it. But if the astronomer would explain, and make the whole process clear, the unlearned man would then believe. So when God tells us that he exists in three persons, that his purposes and his government extend to all beings and events, that there is a union of human nature with the divine in the person of the Redeemer, and that the dead shall all be raised at the last day; we will not believe him, because there are mysteries attending these truths, and we cannot comprehend them. But if he will clear up the mysteries, and shew us every thing in broad light, we will then believe! Is there nothing unreasonable in this?

God has declared to us that things are so; and his veracity stands pledged for the truth of his declarations. To say, then, that we will believe nothing which we cannot comprehend, or about which there is any mystery; what is it less than to say, that we have no confidence in God's veracity, and will believe nothing on his bare word! Is not this an audacious insult to the Holy One! The astronomer, if a man of truth, would feel himself injured, if the unlearned man would give no credit to what he said. How much more the infinite God, who cannot lie nor mistake! Had God undertaken fully to explain to our comprehension every thing relating to the truths of his word, the world would not have contained the volumes requisite for the purpose, nor would the life of man have sufficed for the time necessary to read them. He has graciously revealed as much respecting things, as, in his infinite wisdom, he saw best: shall we then say, that we will not believe what he has revealed, because he will not reveal more? Is not his word eternal truth?—and are we not warranted, are we not bound

to believe what he says, however great the mystery may be?

Will it be said, that no doctrine which is mysterious can be a doctrine of revelation, because what is revealed is no longer a mystery? It is obvious to reply, that so much of the doctrines as is revealed, is no longer a mystery; but the mystery lies in something respecting it, which is not revealed.

The sentiment, indeed, which would exclude all mystery from the Scriptures, would also exclude all faith from religion; for when a matter is so completely explained as to be cleared of all mystery, it is no longer properly a matter of faith; it is strictly a subject of knowledge. Those, therefore, who hold this sentiment, may well dispense with being called believers.

* * * The Unitarian error, that there is but one person in the Godhead, may seem much less mysterious, than the opposite truth of the Trinity; and the case may be similar in numberless instances. But because things are easy to be understood, are we therefore to believe them to be true?—or because the opposite doctrines are more difficult to comprehend, are we therefore to believe them to be false? No, most assuredly. The easiness of a doctrine is no certain evidence of its truth; the mysteriousness of a doctrine is no certain evidence of its falsity. This is important to be settled in the mind as a salutary caution against the delusive speciousness of error. ‘To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.’”

At the opening of the year 1811, Dr. Worcester preached a discourse to his people, occasioned by the establishment of the First Universalist Society in Salem. As his “Six Sermons on Future Punishment,” were delivered at the time he began to enlist himself in the objects of the Massachusetts Missionary Society; so now at the commencement of his labors as Secretary of the A. B. C. F. M., he lifted up his voice

against the same impious device of error, delusion, and corruption, which, twelve years before, had so disturbed his ministry, and afflicted his heart. He could not hold his peace, unpopular as might be the effect. His discourse was much approved by his congregation, and was soon afterwards published, under the title of "God a Rewarder." Heb. xi. 6.

"The plain doctrine of the text is this: THERE CAN BE NO TRUE RELIGION, WITHOUT A BELIEF IN GOD, AS A REWARDER OF THE TRULY PIOUS. * * * In God's being A REWARDER of the truly pious, it is implied, (1.) That he regards them with complacency; (2.) That he is disposed to let his complacency in them be known; (3.) That he will eventually make a visible and public distinction, between them and the wicked." In the second part of the subject, as divided, it was shown, that "there can be no true religion, without a belief in this part of the divine character," because "(1.) There can be no true acknowledgment of the divine perfections; (2.) There can be no right affections, or feelings of heart towards God; (3.) There can be no true compliance with any of his requirements."—Hence, "(1.) The doctrine of future punishment is a fundamental article of true religion; (2.) A denial of future punishment is virtually a denial of the probationary state,—(3.) A denial of the wisdom, the goodness, and the equity of divine providence,—(4.) A denial of the Gospel,—(5.) A denial of the moral perfections of God. (6.) That religion which is founded on a denial of a future punishment, is a false religion. (7.) That religion which pretends to be Scriptural, and yet is founded on a denial of future punishment, is worse than Deism, worse than Paganism."

Upon each of these points, the argument burns like a furnace. And as the "Improvement" advances, the fire blazes with augmented intensity.—"Those who deny future punishment, make this denial not only a part of their theory, but the very foundation of their religion; and conformably to it, they shape their whole system: their notions of God, of his Law, and of his Gospel, of holiness and of sin, of the present world and of the future. And as the foundation is false, the superstructure throughout is false."

"Their views of the character of God are false. Instead of a being of infinite holiness, justice, goodness, and truth; they make him a being devoid of all these glorious perfections. Their views of the law of God are false. Instead of a perfect law of rectitude; they make it a law unreasonable in its precepts, and unrighteous and cruel in its sanctions. Their views of the providence of God are false. They make it a providence without wisdom, without goodness, and without equity. Their views of holiness and of sin are false: for according to them, between holiness and sin, there is no very essential or important difference; surely no such difference, that there should be a reward for the one, or a punishment for the other, beyond the present state. Their views of the Gospel are false. Instead of a 'doctrine according to godliness,' which holds out salvation with eternal glory, to all who truly repent and believe, and damnation with everlasting infamy, to the impenitent and unbelieving; they make it an unholy and unjust proclamation of exemption from punishment, of liberty in sin, and of eternal felicity to the wicked as well as to the righteous. Their views of the present state of mankind are false. Instead of a state of probation, with reference to future rewards and punishments; they make it a scene of darkness and confusion, without any wise design, or benevolent end. Their views of the world to come are false. Instead of a world of glorious, and

of dreadful retribution, respectively to the righteous and to the wicked; they make it a state where all mankind, the bad as well as the good, shall be happy, for what reason, or by what means, we know not. Their boasted love to God and men is false; their faith is false; their hopes are false; their joys are false. And when 'judgment shall be laid to the line, and righteousness to the plummet, the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place; and their covenant with death shall be disannulled, and their agreement with hell shall not stand.'

As the whole system, in all its principles and in all its parts, is false; so it is maintained and promoted, by means of falsehood. It is maintained and promoted by forced and false constructions of the Scriptures, and by deceptive and false representations of God and of man, of heaven and of hell, and of every thing pertaining to the Scriptures; in a word, 'by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.'

* * * That religion which pretends to be Scriptural, and yet is founded on a denial of future punishment, is worse than Deism, is worse than Paganism: worse as it evinces greater hardness of depravity; worse, as it is more dangerous for those who embrace it; and worse as it is more pernicious in its influence on society.

Do the deist and the pagan set aside the evidences of revelation, and deny that the Scriptures are from God? This, to be sure, is much: but is it not still more for men, who acknowledge the Scriptures to be the word of God, yet boldly to set aside their whole design, and deny their plainest and most important truths? Do the deist and the pagan, without regard to the Scriptures, frame notions of God, and of religion, according to their vain imaginations? This also is much: but is it not still more for men, with the Bible in their hands, to frame notions of God, and of religion, according to their vain imaginations, and presumptuously to palm their fallacious notions upon

the ignorant and unwary, as the truths of inspiration? The deist and the pagan, indeed, go aside from God, and do much to dishonor his holy name; but those who pretend to hold the Scriptures, and yet deny future punishment, go directly in the face of God; and while they strip him of his glory, and demolish the whole system of his truth, have the audacious hardness to call upon him to sanction the impious work!

This false religion is also more dangerous than deism or paganism, for those who embrace it. It is more dangerous, because it is more desperately affronting to God; and is, therefore, of greater turpitude and criminality. But this is not all. It is, beyond all others, a strong delusion. It pretends to higher authority, than either deism or paganism; and, in its nature, is more suited to seduce and beguile the hearts of men, and to hold them fast in its direful enchantment. Under the pretended authority of Heaven, it promises exemption from punishment, and a future state of happiness to all men, as matters of absolute certainty. This is more than deism or paganism has ventured to do; and, than this, nothing can be more seductive or dangerous, to those who love to be deceived.

Nor less evident is it, that this false religion is more pernicious, than either deism or paganism, in its influence on society. The deist is not certain, whether his God is a rewarder of the virtuous and a punisher of the vicious, or not. The pagan believes that his god, or gods, will reward the good, and punish the bad. Both in deism and in paganism, therefore, there is something to impress a dread of what may be hereafter, and to hold the evil propensities and passions of men in check. Not so in this false religion, which pretends to have the Scriptures for its support. It impresses upon its believers no dread of what may be hereafter; and lays no restraint on their evil propensities and passions. On the contrary, as it 'promises them life, though they walk in the imagination of their own hearts;' it throws off, so far as it has influ-

ence, all restraint, and gives unbounded licence to every passion and lust.

Let us not be told here, that this religion promotes love to God ; and, by this love, restrains men from vice. Promotes love to God !—To what God ?—To the Holy One of Israel ? No : but to an imaginary being, who neither delights in holiness, nor abhors sin ; at least, not to such a degree, as either to reward the one, or punish the other ; and is, therefore, just ‘such an one,’ as the vilest of the vile would have. And is the love of such a god, a love which will restrain the vicious propensities and passions of men ? No : it is a love, in its nature the most depraved, and which, the more it abounds, the more it becomes a prolific source of all that is sinful and vicious.

Doubtless it may flatter the pride, or the vanity, of men of corrupt minds, to be told, that they need not the threatenings of future punishment to deter them from vice, or the promises of future reward to incite them to virtue. It may accord with their feelings and views, also, to be told, that the religion which has respect to rewards and punishments, is mercenary and servile ; and much to this effect has been said, not by the deniers of future punishment only, but also, and in a better manner, by Shaftsbury and Paine, and other distinguished infidels. But it behoves those, who fondly listen to these deceptions, who laugh at the wrath of God, and make a jest of hell-fire, seriously to remember, that threatenings of punishment and promises of reward—of punishment the most tremendous, and reward the most glorious, are constantly held out in the Scriptures ; not as human devices, but as means which infinite wisdom has seen fit to employ, to deter men from vice, and incite them to virtue—to save them from destruction, and raise them to glory. And the experience of ages can testify, that, generally, in proportion as men rid themselves of the fear of future punishment, and the hope of future reward, they are prepared to run with greediness into every excess of depravity.

Indeed, there can be nothing of more pernicious influence on society, than a religion, if religion it may be called, which denies the future punishment of the wicked. It gives false views of God, and of everything relating to eternity; it levels the distinction between virtue and vice, holiness and sin; it unhinges the minds of men, in regard to all divine truth, and all moral principle; it subverts the foundations of religion and morality, and removes the most powerful restraints from the corrupt propensities and passions of depraved men. And, though in places, where this false religion is new, and where many circumstances conspire to counteract its tendency, its pernicious effects may not at once appear; yet facts, stubborn and notorious facts, most amply and lamentably testify, that where it has had for any considerable time any considerable prevalence, a most deplorable dissolution of morals and of manners has ensued. Surely, then, its prevalence ought to be deprecated, not only by the friends of true religion, but by all who wish well to society, as more dreadful than the contagion of the plague.

My brethren, is it not most deeply to be deplored, that this corrupt and pernicious religion has an establishment in this place; and is regarded with so little abhorrence and so little concern? Is it not to be lamented, with the liveliest sensibilities, that so many of the unstable and the ignorant, the unwary and the young, are ensnared by its seductive allurements?—Are we, then, to acknowledge the preachers of it as ministers of Christ; or a body, associated for the support of it, as a church of Christ? This surely would not be Christian charity; it would be most criminal and fatal complaisance; it would be the excess of cruelty. It would be to encourage seducers in their work of seduction, to confirm the deluded in their delusions, and to give to that delusion a wide and effectual door for its pernicious spread.—No; love to God forbids; benevolence to men forbids; all that is sacred in the blood of the covenant forbids; and before this right hand be given to such a communion, may this right arm perish from its socket.—‘I know, saith He, who

walketh in the midst of the golden candlesticks, and holdeth the stars in his own right hand, I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.' And for Christians to hesitate, or to temporize in a case so plain, and so awfully momentous, is perfidy to their divine Master and his cause, and destruction to the souls of men.

My hearers, let me entreat you all to take warning, and avoid this seductive and pernicious error. If once it seize upon your minds, it will eat as doth a canker. Remember, that 'he that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him.' But as surely as there is a glorious reward for the righteous, there is also a strange punishment for the workers of iniquity. 'It is indeed a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' If you would be saved by him, however, you must repent and obey his Gospel. Harken then to his warning, and to his inviting voice. Let his love, that unspeakable love, which he displayed on the cross when he died for you, tenderly afflict your hearts, and constrain you repentantly to turn from sin, and gratefully to lay hold on the hope set before you. O, refuse not his call; despise not his grace: for how can you escape, if you neglect his great salvation?"

In the formation of Park Street Church, Boston, Dr. Worcester had a very different interest from that which had constrained him to give such an utterance to his feelings, on the Sabbath, January 27, 1811. He encouraged Dr. Griffin to assume the pastoral charge of that church, when it was certain, that no man could do it, and be faithful as a watchman, without greatly imperilling his good name and personal peace.* His

* "Orthodoxy needed a strong arm and a bold voice, in Boston."—Dr. Humphrey.—"You seem," said Dr. Spring to Dr. G., "like a man placed upright upon the point of a steeple, with nothing to hold by;—how will you

discourse at the installation, July 31, 1811, evinced his magnanimous sympathy for his friend and brother, whose eminent endowments he could admire, and whose graces he could love, while dealing kindly and truly with those infirmities, which are so often associated with distinguished excellence. For the "auspicious occasion," the theme could not have been more appropriate. NEVERTHELESS THE FOUNDATION OF GOD STANDETH SURE, HAVING THIS SEAL, 'THE LORD KNOWETH THEM THAT ARE HIS. AND LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY. And no enlightened, consistent believer in the Scriptures of the inspired, unchanging, and imperishable truth could have heard, or can now read the discourse, without feeling himself strengthened and cheered, in his firmest and happiest convictions and consolations, and re-animated for a holy diligence in building his hope of eternal life upon "THE FOUNDATION OF GOD, SURE AND SEALED."

"Assuming the text as a doctrinal proposition," the "design," as announced, was "to show, FIRST, what is the foundation of the Church; SECONDLY, That this foundation standeth sure; and, THIRDLY, That it actually bears the two-fold inscription, which the apostle mentions."

"The foundation of the Church" was identified with the truth conveyed in the terms—*Jesus* IS THE

stand?"—"I have God to 'hold by!'"—And where more emphatically can it now be said,—WHAT HATH GOD WROUGHT?

Contrast the public sentiment of Boston, at the laying of the corner-stone of Park Street Church, with the recent expression, when, instead of repairing the noble spire, it was proposed to take it far down from its majestic and grand preeminence! What a congregation there in 1851, compared with that of 1811! And what churches around, which then were not! What strength of influence and what resources to promote the truth and divine honors of Jesus Christ!

CHRIST. "Jesus is the SON who was 'set up from everlasting;' who has received the high unction of Heaven, as the Prophet, Priest, and King, for all the purposes of eternal salvation to the redeemed from among men; to whom belong the names 'Mighty God,' 'God with us,' 'Jehovah our righteousness;' and, in a word, in whom are united all the perfections and offices, which the Scriptures ascribe to the Redeemer. This is the momentous truth which God has laid as the foundation of the Church; and on which the Church, in all ages, has actually been founded."

That this "foundation standeth sure" is "evident from *prophecy*;"—"has been demonstrated by *miracles*;"—"has been attested by *audible declarations from heaven*;"—and "has been supported in all ages by the signalized *providence* of God."—Having seen that "the sure foundation of God actually bears the inscription noted in the text," the attention of the deeply interested auditory was directed "to some inferences and reflections,"—as

1. It is clear from our subject, that true believers are all upon one foundation.

2. Our subject may aid us to determine, in regard to some fundamental points, what is truth.

3. Our subject may help us to some distinct views of the nature of evangelical faith.

4. From our subject, it appears, that neither the prevalence of error, nor the apostacy of nominal Christians, is any just cause either of triumph to the enemies, or of discouragement to the friends of truth.

5. How sure and how glorious are the prospects of the Church!"

"The church of the redeemed," it was remarked, in commencing the discourse,—“is an interest which di-

vides the universe, and leaves not a neutral in heaven, earth, or hell. For the sake of this interest the highest heavens have bowed; the earth has been shaken and turned upside down; nature has been arrested in her course; the Son of God has died and risen again, and myriads of his followers have mingled their blood at the foot of his cross. It was for this that the apostle of the Gentiles had suffered the loss of all things, and, at the date of this second letter to Timothy, was 'ready to be offered' in martyrdom. And it was in reference to this, that, in view of the numbers and the violence of the enemy, the defection and treachery of false friends, and the suffering to which himself and his faithful companions in the conflict were called, he undismayedly said, *Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.*"

In respect to "the truth," it was earnestly maintained:—

"We rest not on mere tradition. We rest on the lively oracles of God, which assure us that his people are the children of truth. According to the Scriptures if Jesus is the Christ, he is 'the true God and eternal life;' his 'blood was shed for many, for the remission of sins;' he 'was delivered for our offences, and raised again for our justification;' he has all power in heaven and on earth,' and is 'Head over all things to the church;' he sends down the Spirit to 'reprove the world of sin, of righteousness, and of judgment;' in the day of his power those whom the Father hath given him, are made his willing people; and there is no salvation for any of our fallen race but through his blood, and by faith in his name. This we say is THE TRUTH; the truth as declared in God's word, and as held by his faithful people of every age and nation. And if this is not the foundation of God which standeth sure, we fearlessly challenge the hosts of its opposers to show what is. Challenge did I say? We rather *entreat* them; we beseech them by all that is

sacred in the blood of Christ, by all that is precious in the hope of the Gospel, by all that is solemn in the expectation of eternity. We cannot be satisfied to be told, that this is a point about which wise and good men have differed, and on which very different opinions may safely be entertained. We cannot be satisfied to be told, directly in the face of God, that there may be one foundation for us, and another for them. We know there is but one sure foundation, and if we are not on that, our hopes are vain. We call upon them, therefore, not for the instructions of Socrates or Plato, Seneca or Epictetus; not for the dogmas of philosophy, 'falsely so called,' ancient or modern; not for the decisions or the doubts of sophisticated criticism; not for the perpetually varying and fluctuating opinions of the *wise* and the *scribes*; but for the truth of God, 'which liveth and abideth forever;' which makes 'foolish the wisdom of this world;' on which the faithful have always securely reposed; and on which the glorious temple of grace is building, for the eternal 'habitation of God through the Spirit.' Let them tell us what this truth is.

* * * * *

“ My Brother Griffin,—

It has pleased Jesus Christ, the great MASTER BUILDER, to call you into his service, and to employ you in building his church, this glorious temple of our God. In this work indeed you have for years been employed; with what reputation and success, it does not become me in this place to proclaim. We do not stand here before God, and before this assembly, on this solemn occasion, to give or to receive praise. No, my brother; but if you have talents, you know from whom you received them, and for what purpose they were given. If you have grace and gifts for the holy ministry, you know to whom alone the praise of them belongs. If in this great and good work you have been successful, you know to whom all the glory of your success is to be ascribed. If by your instrumentality many have been taken from the wide waste of

nature, and built up as lively stones on the foundation of God, it will suffice for you that by them, and on their behalf, immortal praises will be given to HIM by whose blood they were purchased, and that, through his unspeakable grace, they will be your joy and crown of rejoicing in the day of his appearing and kingdom. If you have shared in the afflictions, as well as in the consolations of the Gospel, if for the name of Jesus you have passed through evil report, as well as good report, this peculiar honor was especially designed for your humility, that 'the Spirit of glory and of God might rest upon you.'

Our divine Master has seen fit to remove you from place to place, and each removal must have been attended with circumstances strongly to excite the sensibilities of your heart. But, my brother, you have learned, I trust, to 'count not even your life dear unto yourself, so that you might finish your course with joy, and the ministry which you have received of the Lord Jesus to testify the Gospel of the grace of God,' wherever he may direct. If for this you have found it necessary to force yourself away from scenes the most pleasant and endeared, and from Christian friends in many tears, at Newark; from the pleasures of the consecrated shades, and the solicitations of the affectionate sons of the prophets, at Andover; the Master whom you serve will not be unmindful of these painful sacrifices. In his sovereign wisdom he has assigned you to this post, and here you must stand. It is indeed a post of arduous duty, and of vast responsibility; but his voice to you is, 'Be of good cheer; for as thou hast testified of me in other places, so must thou bear witness also in this place?' He is opening to you here 'a great door and effectual;' and if 'there be many adversaries,' yet, confiding in him, you need not fear. He has much people, we trust, in this city; and you have his promise that he will be with you. Amidst the thousand tender recollections, then, which rush upon your mind this day, and in view of the infinite solemnity and weight of the charge now to be devolved upon you, let not your spirit be overwhelmed

nor your heart sink within you. Encourage yourself in the Lord your God, my brother, and be strong. Devote yourself anew 'to the service of God in the Gospel of his Son;' and 'be thou faithful unto death,' and he will give thee the crown of life."*

Soon after the delivery of the discourse, at Park Street, Dr. Worcester received from the College of Princeton, New Jersey, the honorary degree of Doctor of Divinity.

In the Dorchester Controversy, he had a leading part, as the friend and counsellor of the late Dr. Codman. This was a controversy, which originated with the "liberal" parishioners of the pastor, who, before he was settled in 1808, had stated without any reserve, that, "as Arian and Socinian sentiments had of late years crept into some of our churches, he thought it his duty to declare that he believed the Father, Son, and Holy Ghost to be one living and true God." Having no sentiments, which he was ashamed or afraid to avow, and both willing and desirous to be known as a minister of Christ, according to the standard of the orthodox churches of New England, he had the honesty and the noble frankness, in face of powerful temptations to the contrary,—to be perfectly explicit on the whole subject of his doctrinal belief,

* Such an occasion could not have been anticipated, a century previous. "For one hundred and twenty years after the first Christian assembly was gathered in this town, a new Congregational or Presbyterian church was established, upon an average, once in twelve years. But since that period, that is, for near seventy years, none has been added to the number, notwithstanding the increasing ratio of the progress of population; but, on the contrary, two which existed at the commencement of the American Revolution have disappeared.—In 1775, and for thirty years preceding, there were, in the town, eleven houses of public worship, owned by the Congregational and Presbyterian churches. In 1808, *there were but nine!*"—*Dr. Griffin*, at the Dedication of Park Street Church, Jan. 10, 1810.

and the general course, which he must be expected to pursue. After his settlement, he regulated his exchanges, and all his ministerial conduct, by his own convictions of duty, "conferring not with flesh and blood."

A warfare was waged against him, in which the virulence and fierceness of his opponents were no very honorable witness of candor, charity, or liberality. If ever a man was *persecuted for his religious opinions*, Dr. Codman was in his early ministry, at Dorchester. A mutual council, consisting of twelve Churches,* was convened, Oct. 30th, 1811; with the hope on the part of the disaffected, that his pastoral relation would be dissolved. Charges were brought as reasons for such a result. These were declared to be not sustained; nearly all of them by a very strong vote.

A motion was then submitted to the Council,—“That in the opinion of this council, the aggrieved brethren and the majority† of this parish, have just cause of complaint against the Rev. Mr. Codman, for having neglected to exchange ministerial labors with the members of the Boston Association, generally, as presented in the second article of the aggrieved breth-

* Church in Medfield, Thomas Prentiss, D.D., Artemas Woodward; Hatfield, Joseph Lyman, D.D., Isaac Maltby; Newton, Rev. Wm. Greenough, Dea. Jos. Adams; Worcester, Samuel Austin, D.D., Moses N. Child; Salem, S. Worcester, D.D., John Punchard; selected by the Pastor.—Church, in Bridgewater, John Reid, D.D., Simeon Keith; Watertown, Rev. R. H. Elliot, Dea. Moses Coolidge; Dedham, Rev. T. Thacher, Dea. John Richards; Worcester, Aaron Bancroft, D.D., Joseph Allen; Weston, Samuel Kendall, D.D., Nathan Hogan; Lancaster, Rev. Nathaniel Thayer, Ebenezer Torrey:—selected by the other party.—This Council was one of the ablest, if not the ablest, which has been known in our Congregational Churches. Dr. Lyman said, that he never saw such a body of delegates.—Dr. Prentiss was Moderator, and Messrs. Thayer and Worcester were Scribes.

† It was afterwards found, that “there never was a fair majority of legal voters opposed to Mr. Codman.”—*Evarts*.

ren, and in the first article of the Committee of the parish." After a long and very able debate, the vote on this motion was *a tie*, the pastors and delegates from the churches chosen by the disaffected all voting *yea*, and the others all voting *nay*. Thus the motion was defeated.

In the public sessions of the Council, Hon. Samuel Dexter, Esq., and Benjamin Parsons, Esq., were counsel for the parish; Rev. Dr. Bates, then of Dedham, and Daniel Davis, Esq., Solicitor General, represented the pastor and his friends. This case was managed with signal ability, on both sides. The Hon. Mr. Dexter could not conceal his uneasiness, whenever Dr. Worcester rose to speak. And he had the magnanimity to award him very high praise for the manner in which he acquitted himself, as a member of the Council. Mr. Dexter made an argument worthy of his great name, as an advocate. He did all that any one man could do, for his clients.

The contest in the private sessions of the Council, was far the most severe. And it was in this, that Dr. Worcester's greatest power was exerted. The main points of his argument are incorporated in a masterly review of the controversy,* by Mr. Evarts, who, with some of the other delegates, took a part in the proceedings, hardly less prominent than that of the clerical members. While Dr. Worcester was speaking, he was so much overpowered with satisfaction and admiration, that, every few minutes, he would turn to the delegate of the Tabernacle Church, who sat near, and as loud as decorum would permit, he whispered his exclamations, "*Admirable! Admirable! It is a better argument than Dexter's; IT IS ABSOLUTELY CONCLUSIVE!*"

* Pan. and Miss. Mag., 1814.

The night previous, Dr. Worcester slept in the same bed with his delegate. They conversed awhile upon the case, when he said to his friend, "Well, I believe, I must now converse no more. You must leave me to myself. Tomorrow, I may have something to say. And I sometimes have my best thoughts, when I am upon my pillow."*

In May, 1812, another mutual Council was convened, consisting of pastors and delegates from *nine* churches,—the ninth church being that of West Springfield, Dr. Lathrop, pastor, who was requested to attend without a delegate, and by agreement was chosen Moderator and umpire. By his vote, the wishes of the disaffected were again disappointed; although he did not coincide with the friends of the pastor, in all their views of his method of procedure.†

No one of either Council could more keenly feel the wrongs of Dr. Codman, than he, who in replying to an opposing member reminded him of *Fitchburg*; "*I very well know what it is to be torn from a beloved church, by such proceedings as these!*"—From the beginning to the end of the whole conflict, Dr. Codman had the counsel of Dr. Worcester, at every step, and no human being ever manifested more gratitude, or more affectionate reverence for a fellow mortal. "If it had not been for your father," he more than once said, and with tears gathering fast,—"*I could never have gone through that trial. I should have been CRUSHED!*"

* After speaking at some length during the day, he spoke about two hours in the evening; with his handkerchief tied fast around his head, in consequence of violent pain.

† Subsequently, an effort was made to dismiss him by a parish vote, and eject him from the pulpit by physical force. But an arrangement was afterwards effected, by which the opposers withdrew.

It is doubtful, whether he could have maintained his place, without the aid of his pecuniary independence and his social connections, in the metropolis. His adversaries were sustained by a mighty host of clerical and lay sympathizers and coadjutors. There were noble exceptions in the liberal party, but as a body, it was too evident, that they would have coerced him to exchanges with the ministers of the Boston Association, if it had been in their power, or they would certainly have CRUSHED him,—*in the name* too of "CHARITY," or of "CATHOLICISM!" The injustice and the cruelty of the proceedings at Dorchester would require much space for an adequate presentation. It was affirmed, by the reviewer in the Panoplist, as a melancholy fact, which truth could not deny,—that "the following opinions were held by one or another of the Boston Association, viz.

That Christ was a mere man;—That no such doctrine as that of the atonement was taught in the Scriptures;—That the idea of an atonement is perfectly ridiculous;—That the common opinion of conversion is fanatical;—That reason is superior to revelation;—That the religion of nature is of higher authority than book-religion;—That repentance of sin is all that is required for the enjoyment of happiness, here or hereafter;—That men are justified by their works;—That those who do not repent in this world, will become wiser, and repent, and be happy in the future world;—That there will be no general judgment;—That the soul sleeps with the body, from death to the resurrection;—That Christ made but two considerable additions to the religion of mankind; viz. the *fact* of the resurrection of the body, and the institution of the christian ministry;—That the soul of man is material;—and many other unscriptural notions. * * All but two of these opinions have been de-

livered from the pulpit, and most probably they have also. * * That we may not be misunderstood, we again say, that the Boston Association contains members, who differ widely from each other in doctrine; and that they range from decided and consistent Calvinism down to the lowest Socinianism, if not down to the station of Geddes; whom we should place about half way between Socinus and Voltaire." •

In political sentiments, Dr. Worcester agreed with more of the Massachusetts clergy of this period, than in doctrinal. Some members of the church at the Tabernacle were troubled by his uncompromising federalism. They were particularly offended by his omission to read the proclamation of the democratic Governor Gerry, for a day of thanksgiving, Nov. 1811. He would not read it, because it called upon him and many thousands to thank God for "*blessing*" them with a mode of national and state administration, which they believed to be a calamity and a scourge; and for "*favoring*" them "with a clergy, whose conduct, with few exceptions, was influenced by the mild, benign, and benevolent principles of the Gospel, and whose example was a constant admonition to such pastors and professors of Christianity as were too much under the guidance of passion, prejudice, and worldly delusion!" The innuendo of these passages was most inexcusable.

It was not very common for clergymen of Massachusetts, if elsewhere, to exercise the right of suffrage, in those days of commotion and fiery party-spirit. The right was denied by a portion of the people, on the ground that ministers ought to be clean from such defiling matters, as politics. Others more plausibly objected, because they were not then required to pay taxes. Dr. Worcester was not one of the first of his

order in Salem, to go to the ballot-box ; though he never considered the clergy as disfranchised by their office, or by the favor of the law of taxation. After he had gone the first time, he went again only when his vote might be of special account. But he is known to have said,—probably in such an emergency ;—“ I deem it as much my duty to *vote*, as to *pray* !”

Dr. Worcester might now, as it would seem, have been expected to decline any new responsibility. After his friend Mr Evarts had assumed the editorial charge of the Panoplist and Missionary Magazine, he had felt entirely relieved from any care of that valuable publication. Still his concern for the Massachusetts Missionary Society was unabated. And encumbered as he was with new labors and solitudes, he consented, in May 1812, to take in addition the office of Corresponding Secretary of that Society.*

One consideration, in favor of accepting the office, may have been that he was likely to have but little more of labor than, for several years, had been laid upon him as a Trustee, while receiving communications from the missionaries, and preparing Reports for the Society, and for publication. Another consideration doubtless was, that he should have much aid from his friend Mr. Evarts, and working together, they could do more than had been done, to give efficiency to the Society's operations.

As kept by Dr. Worcester, during six years, the Records of the Society indicate much progress and a

* Dr. Spring was chosen President, at the same time, Jeremiah Evarts, Esq., Treasurer. Thus were the same individuals the most responsible and efficient members of the A. B. C. F. M. and of the M. M. S. at the same time. For six years, each Association had the same Secretary and the same Treasurer.

great extension of the field of labor. Soon after he became Secretary, Messrs. John Schermerhorn and Samuel J. Mills received a commission to labor as missionaries, for a short period, at New Orleans. They were aided by several other benevolent associations. And by exploring the south-western parts of the United States, as the leading purpose of their tour, their reports of the moral destitution of the inhabitants "conferred a great benefit on all religious societies." In 1814, the Massachusetts Missionary Society appropriated \$600, for a similar missionary exploration of the region north of the Ohio, and the territories watered by the Mississippi. Messrs. Mills and Smith were their agents. Their communications were full of stirring intelligence.*

The Society also made appropriations to aid Mr. Eleazer Williams,† "in his preparation for an Indian mission." He was of the Caghnewaga tribe, in Canada, and the A. B. C. F. M., at their meeting in 1811, voted \$100, for the same object. Thus the two organizations co-operated for the advancement of the Gospel, agreeably to the sentiments of the Annual Report of the Trustees, at the meeting of the M. M. S., May 26th and 27th, 1812. "While we gratefully rejoice, that devoted servants of the Lord Jesus, burning, as we trust, with apostolic zeal, have gone from our shores to carry the Gospel of unbounded grace to far distant heathen, we devoutly hope that their exem-

* See an extended report of the M. M. S. in Pan. and Miss. Mag. 1815. Mr. Mills was at New Orleans, a short time after the great battle of the 8th of January, visited the sick and wounded, in the hospitals, &c. &c.

† The same who has been recently represented in a romantic story, as if of Bourbon descent! He is now an Episcopal missionary, at St. Regis. He lately visited the former residences of Drs. Lyman, Morse, and Worcester, for whom he manifests great veneration. He has no wish to be identified, as having royal blood in his veins, through the Dauphin of France.

plary devotedness, and the uncommon spirit of exertion and liberality, which has appeared in favor of their mission, will provoke a holy emulation in favor of missions to the destitute of our own country. The silver and gold, men and their talents are the Lord's, and he will employ them to build his house. May this Society ever be found forward in his cause, and successful in his service."*

In course of the summer of 1812, Dr. Worcester attended a Council at Hollis, as an advocate for his father and others, in opposition to the proceedings of the church, relative to an excommunicant of the church of Dunstable. The service was of a very delicate nature, because of his family connections, but chiefly because some of his much esteemed ministerial and lay brethren had given "aid and comfort" to the excommunicant, by their doings in an Ex parte Council.

Rev. Leonard Worcester.

"Salem, Aug. 3, 1812.

My dear Brother,—

* * * Since the Council at Hollis, my father has been as far as Salisbury, and I presume you have been informed of the purport of the result. It certainly was not quite such as I could have wished; but the Council was placed under great embarrassment. Nothing implicating individuals was submitted to them, nor was Dunstable church or party before them. Their Result was, therefore, necessarily made up on incomplete ground. The aggrieved, however, gained in substance all for which they had contended, and I am persuaded that good has been done.

As an advocate, my main object was to establish *principles* and to apply them. By the principles which

* Pan. and Miss. Mag. 1812.

I attempted to establish, I examined with freedom the doings or the Ex parte Council at Dunstable, and the proceedings, grounded on them, at Hollis. Judge F., Dr. P., and Mr. H., principal members of the Ex parte Council, were present. They felt to their fingers' ends, and sometimes thought they would do well to be angry; but on the whole, I believe, I was so happy as not to offend them. Mr. H. said, rather pleasantly, and with allusion to an anecdote, 'You cut not only between us, but *among* us.' Dr. P.—'Well, if we must be whipped, it is comfortable to have it done in a neat and handsome manner.' Judge F.—'You have done no more than what belonged to you to do; and of the manner of it we cannot complain.' I am confident those good men will never do so again; nor am I less confident, that all who were present were convinced, that they ought not to do so again. My father has attended the communion.

The war! the war! The sensation is strong, and the gloom is heavy. Privateering is but a miserable substitute for the fair and extensive commerce to which this town has been accustomed. A single ship belonging to this port, captured and carried into Halifax, was worth between 300,000 and 400,000 dollars; more than ten times the value of all the prizes which as yet have been brought in here. And besides, by most of the Federalists, privateering is regarded with abhorrence, as involving those who are concerned in it, in the guilt of robbery and murder! You will have heard of the horrible scenes at Baltimore! The same spirit is here, but as yet is kept under restraint. The friends of peace, however, think it prudent, to have their *arms** in readiness for any want. May God preserve us, and our beloved country. Our love to our dear sister and the children.

Very affectionately, your brother,

SAMUEL WORCESTER."

* Not to fight the British, but the Democrats!

At the time of writing this letter, he was probably preparing for the press his "Sermon, at the Tabernacle, July 23d,—the day of the public fast in Massachusetts, on account of the war with Great Britain." The Sermon was entitled, "Calamity, Danger, and Hope." Before announcing his text, he must have arrested every eye and every ear.

"My Brethren,—We are convened on a serious and awful occasion. For many years our nation 'dwelt safely, every one under his vine and under his fig-tree.' Those years are gone.—The sound of the trumpet, and the alarm of war, are now heard in our land. New scenes are opening: scenes in which our earthly interests and hopes are deeply involved, and the termination of which no human eye can see.

'The wide, th' unbounded prospect lies before us;
But shadows, clouds, and darkness, rest upon it.'

At such a time as this, what should we do, but resort to the God of our fathers? To his house we have been called this day; in his holy and dread presence we are assembled. And, my Brethren, we are here, not 'for strife and debate'—not to agitate questions which divide and distract the nation—not to examine the public measures which have brought us to the present conjuncture—not to applaud, or to censure any class of men, or system of policy; but to consider how we stand in relation to the great Sovereign of the world, to contemplate our concerns as under his administration, to view things in the light of his law and truth, and to commit ourselves, our families, and our country to his care. Here then, our passions should be hushed; our prejudices should be dismissed; opprobrious names and odious distinctions should be forgotten; sinister views and worldly influences should be abjured. Our business is with HIM in whose holy 'sight, that which is highly esteemed among men is abomination.' And if here, in the shade of his sanctuary, at the foot of his throne, undisturbed by the

strife and tumult of the world, we can spend but one hour in sober reflection, it may turn to substantial and lasting good.

For myself, little disposed as I have always been, never was I less disposed, than at this moment, to disturb your minds; or to heighten your excitements, in regard to points which have engaged the passions of the country in long and fearful conflict. Were the indulgence admissible, I could utter the feelings of my heart in the language of the pious poet :

‘ Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more. My ear is pain’d,
My soul is sick, with every day’s report
Of wrong and outrage with which earth is fill’d,
There is no flesh in man’s obdurate heart,
It does not feel for man ; the natural bond
Of brotherhood is sever’d as the flax
That falls asunder at the touch of fire.’

But I must stand in my lot. I hear the voice of God : ‘ Son of man, I have made thee a watchman unto the house of Israel : therefore hear the word at my mouth, and give them warning for me.’ This voice I must obey. The *moral* aspects of the times I must faithfully represent. I must declare to you the law and the truth of Jehovah ; I must display before you the glories and the terrors of his holy majesty and government ; I must proclaim in your ears the sins and the dangers of our land, and point you to the way of safety and peace.—A sacred text suitable to my present purpose may be found in Psalm lx. 1—4.

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased ; O turn thyself to us again. Thou hast made the earth to tremble ; thou hast broken it : heal the breaches thereof ; for it shaketh. Thou hast shewed thy people hard things ; thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.”

The heads of discourse were, “ I. That God is displeased with this nation. II. That there is great rea-

son for his displeasure. III. That it is most important to us, that we obtain the return of his favor. And, IV. That we have reason to hope, that the return of his favor may be obtained." In reference to each of these topics, the preacher was truly eloquent; and when pleading with "good men," as the soldiers of the Captain of Salvation, to "unite under his banner, and let their motto be one, 'FOR CHRIST AND OUR COUNTRY,' " his exhortations were in a style of grandeur, very nearly approximating the best efforts of Robert Hall.

The Lecture on the "Martyrdom of Stephen," to which allusion has already been made,* was delivered very soon afterwards.† The subject was treated in a novel and deeply impressive manner. But on the day of "National Humiliation and Prayer," Aug. 20th, 1812, a discourse, which was published under the title of "Courage and Success to the Good," while in no respect inferior to that of July 23d, has some passages, in which the preacher would seem to have been entirely overpowered by his emotions.

From the words in the 2d Chron. xix. 11,—Deal courageously, and the Lord shall be with the good,—the "general instruction" was deduced, "THAT THEY, WHO IN EVIL TIMES WILL BE COURAGEOUSLY GOOD, MAY RELY ON THE HELP OF GOD." The truth of this sentiment was shown by the witness of history, ancient and modern; and with an affluence of illustrative examples, which might naturally have suggested to a constant hearer that the more abundant were his resources, the more he was urged by the pressure of frequent and exciting occasions.

But some even of members of the Church which he so loved, did not at all "view the country to be in

* Vol. 1. p. 398. † Aug. 9, 1812.

danger," and were slow to "acknowledge the present to be evil times."—"O my God!" he exclaimed, after an appalling description of "national sins," of "divisions, animosities and feuds," under which "the land trembled,"—"the people in all parts of our country, hardening their hearts, rousing their spirits, bracing their nerves, and sharpening their swords—for what?—O, my God, can any deny that these are evil times!"

In the conclusion, he most earnestly insisted, that "if union be restored, it must be by a coalescence of the parties; and not by the submission of one party to the other. Is not a coalescence practicable? May it not be effected without a sacrifice of principle? Are there not good men on both sides? men who fear God and love their country; who are more desirous that their country should be saved, than that their party, as a party, should triumph; and who would be willing to make any proper sacrifices, and any exertions in their power, for the public good? Let such men meet on conciliatory ground; and feel that there must be mutual condescension—that minor considerations must be mutually waived—that points, not involving the sacrifice of principle, must be mutually yielded. Let them recur to first principles, and remember that in the several states, and in the nation, the government of laws, and not of men, is to be acknowledged; that there is no merit in being on the side of any men, or any measures, and no wrong in being in opposition to them, any further than those men and measures are on the side of truth and right: but before HIM who hath prepared his throne for judgment, an awful responsibility must be incurred, by supporting particular men, and particular measures, in violation of truth and right, and to the hazard of the essential interests of the country. Let them recur to the state and national constitutions; and on them take their stand: and to the principles of the constitutions, and the great design

of the federal union, let all considerations, regarding particular men and particular measures, be fairly referred.

Standing upon this ground, and with these views, let them freely and amicably confer together; agree on terms of coalition, *and erect the standard of union and peace*. Then, sinking all party objects, and forgetting all party distinctions, let them exert all their influence, and employ all proper means, to conciliate others, and to advance their noble design. Let them silence the cry of treason, and the vociferation of opprobrious names; dissuade from the burnishing of arms for the slaughter of neighbor by neighbor, and brother by brother; and strive to soften inveterate asperities, and to assuage the popular passions. Let them have the courage, the magnanimity, while firm and efficient, to be temperate and conciliatory; and make it to be understood and felt, that to the cause of God and their country, their influence, their fortunes, and their lives are sacredly devoted.

All this, my friends, belongs to good men; and if the good men of this nation will engage in this design, and deal courageously, the Lord will be with them, and their work will prosper. A coalition, a union will be formed, which the violent or the designing can neither break nor withstand; men, in whose hands the public interests will be safe, will be brought into place and power; internal tranquillity and order will be established on solid foundations; our rights and liberties will be vindicated and maintained with impartiality, firmness, efficiency, and success; and peace, commerce, and prosperity, will return and bless our land.

This is no romance; it is sober verity. It is truth, warranted by the word of Jehovah. May the Spirit of Jehovah carry it home to the hearts of my countrymen, and produce the great, the firm, the decisive resolve. May he cause it to be proclaimed through the land with irresistible energy, *Deal courageously, and the Lord shall be with the good.*"

From such themes and occasions, the best energies of his mind and the noblest feelings of his heart were turned to the preparation of the Annual Report of the Prudential Committee, which was presented at the meeting of the American Board of Commissioners, at Hartford, Sept. 16th and 17th. It was a grateful meeting. The Report communicated in detail the measures of the Committee for the commencement of a mission in some part of Asia, the ordination, instructions, and embarkation of the missionaries,—to which ample reference has been made in the foregoing chapter. Other subjects of interest are duly noticed.

“On a review,” the Report concludes,—“the Committee are persuaded that their brethren, as well as themselves, will recognise many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design; many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity*; it gives us assurance also, that in these *troubulous times*, the Gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the Day of vengeance is in his heart, the year of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remis-

sion, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God, in whose cause we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure; He, who reigns on the holy hill of Zion, shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession*. We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory."

At this meeting of the Board, thirteen new members were appointed from the Northern and Middle States. It was voted, "that the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of unevangelized nations; and that, as soon as expedient, they expend upon this object as much at least of the funds of the Board, as the Act of Incorporation requires." The Committee were also directed to transmit a report of the doings of the Board to the General Associations of New Hampshire, Connecticut, and Massachusetts, the General Convention of Congregational Ministers in Vermont, and the General Assembly of the Presbyterian Church. Other measures were adopted, which showed an energetic purpose to "attempt great things *for* God," in expectation of "great things *from* God."

From the meeting at Worcester, Sept. 1811, to June 20, 1812, the donations amounted to \$12,587 36. This was an exhilarating evidence of increasing confidence and interest in the Board and the cause of foreign missions. There was a balance on hand of

\$4,091 63, after disbursements of \$9,639 37. If at the next meeting of the Board, in 1852, the Treasurer should report receipts of \$500,000, the effect upon the members would be no more animating, than to their predecessors was the report of 1812.

Upon Dr. Worcester and Mr. Evarts "devolved not only the executive business of the Board, but, more than on any other individuals, the duty of giving its operations their form and direction, and of suggesting and maturing its plans. They were often together; devoted many a long evening, often protracted far into the night, to the consideration of the important questions that were continually coming up, and in the decision of which they had no light of experience to guide them." The "Address to the Christian Public," Nov. 1812, was wholly written by Mr. Evarts; and of this, with those of 1811 and 1813, it is rightly remarked by his biographer,—“These papers are models, which all engaged in promoting objects of Christian benevolence, would do well to study and to imitate. They aim at permanent results; and are elevated, in the topics introduced, and in the whole texture of thought and style, far above all the arts that are too often resorted to for immediate effect.”*

Many circumstances now conspired to lead Christians more frequently and fervently to the place of prayer. None could tell or conjecture when peace would return to the land. It was soon after the sailing of the missionaries that the Tabernacle Church commenced the regular observance of the *Monthly Concert of Prayer for Foreign Missions*, specifically and specially in imitation of those Christians in Great Britain, who, “since missions were fitted out from

* Life of Evarts. See also *First Ten Reports* of A. B. C. F. M.

that country, had observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel."

The "observance" is mentioned in a letter to Rev. Leonard Worcester; with an impromptu expression of feeling, in regard to the general state of affairs.

"Salem, Dec. 8, 1812.

My dear Brother,—

* * * I exceedingly rejoice in your joy. Your parishioner informs me, that God is bestowing his grace upon your people. * * * With us there is nothing very special. My people are attentive to hear. The first Monday evening of each month is observed in our church as a season of prayer for the kingdom of Christ, and particularly for the success of the missionary cause; and last evening we enjoyed the divine presence, I think, in some uncommon degree. But no instances of awakening or conversion have been known among us for several months. If ever the people of God had reason to place *all* their affections and *all* their hopes on him and the things of his kingdom, they certainly have in the present awful and portentous period. The Lord is shaking terribly the earth, and destroying the hopes of men. What he is about to do with our once happy country, we cannot foresee. Darkness covers the land, and gross darkness the people. But in this perilous day of distress of nations, with perplexity, we have most precious evidences that Zion is had in remembrance with her God, and most unequivocal indications that he is on his way to perform the glorious things, which are spoken of her. In this let her sons rejoice, and all who are waiting for her consolation be glad and give praise. The world was NOT made for Cæsar; but for HIM who made it and has redeemed it with his own blood; and when he shall have dashed the nations in pieces as a potter's vessel, he will reign from sea to sea, and from

the river to the ends of the earth, and of the increase of his government and of peace there shall be no end.

My health is frail, and has been so for several months. Lately I have laid by for two Sabbaths; but for the most, I continue to perform my wonted routine of labors. * * *

Your affectionate brother,
SAMUEL WORCESTER."

He deplored the War, not least on account of the interruption of communications with the missionaries, and the inevitable embarrassment of the operations of the Board generally. His heart had followed Judson and Newell, Hall, Nott and Rice, with all the solicitude and tenderness of parental love. While anxiously waiting intelligence, and wishing to forward supplies, an arrangement was made between the Prudential Committee and some merchants in Salem, by which a vessel was dispatched to India, with leave from our own government, and a license from Admiral Warren, the Commanding Officer on the Halifax station. The circumstances were so extraordinary; so little was intimated in any known documents; and rumor had so romantically blended truth and fiction, that, after a careful search, it was remarked in the History of the A. B. C. F. M., that "*there is a mystery about this transaction, which, probably, will never be explained.*" It may be as well, therefore, to uncover the secret.

The Salem merchants, wishing to secure some property in India, and shrewdly *calculating*, that, by bills on London, they could make a very handsome profit on goods purchased during the war, and shipped to the United States, at the return of peace, had tasked their sagacity to find a way for an agent to reach Calcutta. They had thought of sending him first to

China, by some vessel from England. But becoming apprized of the wishes of Dr. Worcester, for whom they had much respect, they offered to incur the expense of a voyage, and to give the services of their Agent, to be duly commissioned by him, at his discretion; if he could procure a license for the vessel to pass the British ships of war on the coast;—a clearance having been granted by the authorities at Washington, for a vessel not exceeding seventy tons, which was a restriction almost amounting to absolute refusal.

Dr. Worcester knew, that the merchants would not have sent a vessel for a purely missionary service. But there was nothing in their plan, apparent or real, which made it unsuitable to represent to Sir J. B. Warren, the great importance of the favor desired, as affecting the cause of Christian philanthropy, which might justly claim an exemption from the laws and usages of war. On this ground the favor was accorded, through a letter of the Admiral to the British Consul, at Boston, dated Halifax, Nov. 11, 1812, in which he says: "I have the honor to acknowledge your letters of the 16th ult. * * and request that you will have the kindness to explain to Dr. Worcester and the gentlemen who seem anxious to dispatch a vessel to the East Indies for the service stated in the above letter, that I am happy in this occasion of having the respect, that every one must feel as a man and a Christian, for the laudable object in which the Society is engaged, and that I have in consequence returned a proper license and certificate for the vessel," &c. He had also "added letters of recommendation to the several British Commanding Officers at the Cape, Madras, and Bengal, to afford the vessel every assist-

ance or refreshment she might require;" and to "Lords Liverpool and Buckinghamshire, to forward from the East India Company instructions to their Officers, to show every attention to Dr. Worcester and his coadjutors." "And you will assure the gentlemen, that it will afford me pleasure to be useful to them upon any other occasion."*

* The Alligator, a small coasting schooner, or pilot-boat, cleared for Arracan. An agent, or commissioner, and a clerk, went as passengers, at immense risk of life; having proper papers, and receiving in trust boxes of Bibles and other books, with funds and letters. There were eight persons on board, three very young, one of whom at least is alive at this day, and is not likely to forget the perils and hardships of that terrible voyage of about five months,—almost twice the length of common passages. Nearly reduced to starvation, and with less than 20 gallons of water left, they were captured by a British frigate, near the Sand Heads, in the Bay of Bengal. The story of their voyage was at first scouted, as perfectly preposterous. But at Calcutta, Lord Minto released the vessel and the men. In a few days, however, the *mercantile* project was threatened with a total failure. A report was published, with inflammatory comments,—that Com. Decatur was coming out with a squadron into the seas of India. This, with other rumors, and the marvellous voyage of the little Alligator, led to the seizure of the vessel, and the arrest of the whole company, as prisoners of war, on suspicion as *spies*, or in some way acting for the government of the United States.—The whole truth was then told. The *missionary* agents produced their papers, as *commercial*. One of them had been there before, and was known as a merchant. The captain, mate, and crew were sent to England, but fared exceedingly well, while the others remained *on parole*; and their employers realized, if not half a million of dollars, as has been sometimes said, yet some hundreds of thousands as their profits from the "transaction," the "mystery" of which is thus "fully explained."

In going out, the Alligator was detained a few hours, by the squadron of Sir Thomas Hardy. She then made her way, without stopping at any port, or speaking with any vessel. In doubling the Cape, a *wide berth* was given, and all haste was made, instead of "cruising" there "for six weeks, to inform vessels of the declaration of war,"—a floating rumor which was very plausible from the length of her passage, and the report of a ship at Capetown, as having seen an American privateer or a suspicious looking craft, at the southward of the Cape. By the log-book of the Alligator, a sail was seen on the day specified, and quite as near as was desired. And if, as was conjectured, the British authorities at Bombay were embarrassed in permitting Messrs. Nott and Hall to remain there, in consequence of the seizure of the Alligator at Calcutta, and the various rumors in circulation; there was no more of "plot, political" or otherwise, than has now been revealed.

The following letter to the missionaries, was the first of its kind from America. The minute details are not without historical value, as showing the practical wisdom and the great care with which every part of the business of the Prudential Committee was conducted.

“ *Salem, Nov. 19, 1812.*

*To the Rev. Messrs. Adoniram Judson, Samuel Nott,
Gordon Hall, and Luther Rice.*

Beloved Brethren,—

Since you left these shores, we have known of no vessel departing from this country for India. To the non-importation, an embargo was added about the first of May, which continued until the 19th of June, when an Act was passed by Congress, declaring war against the United Kingdom of Great Britain and Ireland. By this all direct intercourse with India seemed to be cut off; nor did we see any way in which we could make any communication to you, until the war should close, otherwise than through some agency in England. But very unexpectedly, and by particular favor granted at the request of the Prudential Committee, Mr. Dodge, the owner of the Caravan, sends out the schooner Alligator, Capt. Thomas Moriarty, from this port for India. Of this opportunity we very gladly and thankfully avail ourselves, for making to you such communications, as at present we have occasion and find it convenient to make.

For the purpose of disposing of the money, committed to the Board for the purpose of aiding in the translation and spread of the Scriptures, in the East, and for purposes relating to our missions, the Prudential Committee have thought proper to appoint the Hon. John Herbert Harrington, Esq., and the Rev. David Brown, of Calcutta, and the Rev. Dr. Carey, of Serampore, joint agents as a Committee to act in our behalf.

To them we have assigned the disposal of one thousand dollars, to be expended in the purchasing and

distributing the Bible in the vernacular languages of Asia. For this sum a draft has been forwarded to London, and the money will probably be remitted to Calcutta, by the earliest opportunity. The gentlemen are particularly requested to consult you, if practicable, in regard to the disposal of the money, and to favor you with such copies of the Scriptures as you may wish to obtain, either for your own use, or for distribution. If, however, they find it not practicable to consult you on the subject, without delay, they are authorised to expend the money at their discretion.

To the same gentlemen we shall also entrust another thousand dollars for you towards your salaries, to be delivered to your several orders. Should you be in different places, as follows: to brethren Judson, Newell, and Nott, 3-13 each; to brethren Hall and Rice, 2-13 each; or to your joint order, should you be together, the whole sum to be divided among yourselves in the same proportion. For this sum a draft will be forwarded to London by the first cartel, and we hope that the money will reach Calcutta with the first Spring ships. For another remittance to you, we intend to provide in two or three months. It will probably be made through the same channel, and possibly may reach you about the same time with the first. Respecting the pecuniary concerns, our Treasurer, Mr. Evarts, will be more particular. How long the direct intercourse with India will be obstructed by the war, is known only to Him who holds nations, with their destinies, in his hands. We hope and pray that it may not be long. During the war, however, we shall doubtless be able to make communications to you through England, and it will be our endeavor, that you shall not suffer through neglect of a seasonable conveyance to you of the means of support.

By the Alligator we send particularly to the care of Rev. Mr. Brown, to you, or to your order, a box of books, and a list of the contents which you will receive with this. Of the books named in the list which you left behind you, we have been able to procure but a few, and we know but in part what books you car-

ried out with you ; but we have made such a selection, as under all circumstances, our judgment directed us to make. It will be well for you to send to us by the first opportunity, a complete list of the books in your possession, that we may not hereafter forward to you any which you do not need. You will also send a list of such as you may judge most necessary, or useful for you to have.

From the late Report of the American Board of Commissioners, together with the numbers of the Panoplist, all of which we send, you will learn what has been done in this country for the missionary interest, since your departure ; and what are the present state and prospects of the Board. Hitherto the Lord hath helped us, and the cause has succeeded beyond our most sanguine expectations. For this you will be glad and rejoice with us, and unite your thanks with ours to the praise of the Redeemer and King of Zion.

Messieurs Richards and Warren are now at Philadelphia for medical instruction. Mr. Burr Baldwin, of the Theological Institution, has been recommended to the Board by the professors, and is considered as a very promising candidate, for the missionary service. In a letter to the Board, the Rev. Professors say, ' We have been notified of the intention of several other of our students of very promising character, to devote themselves to the Foreign Mission, and their readiness to present themselves to the Board of Commissioners, now, or at a future time. Taking all things into consideration, we have advised them to postpone it. We are willing, however, that in your contemplations, you should make use of this information as you think best. Two or three names might have been added now, and our youngest class will probably furnish several more. The spirit for missions is progressing in the Seminary. Some are deeply impressed with the importance of missionary labors upon a larger scale in our own country, and resolve to consecrate their lives to the new settlements.'

This intelligence will be grateful to you. Probably, however, no more missionaries will be sent from us to

the East, until we shall have intelligence from you, not only of your arrival, but of your prospects; of the posture of things in India, and of the most promising fields of missionary labors. This intelligence you will diligently collect, by the earliest information. Desirous, however, as we are to have information by the earliest opportunity, we are particularly solicitous, that in your forwardness and haste to communicate, you should not, however, for want of due inquiry be brief in your statement of facts, or represent prospects more or less favorable, than solid facts and sound reflection will warrant. You will readily perceive how vastly important it is, that the communications which we receive from you, should be such, as may be relied on with the utmost confidence. Think not, dear brethren, that we entertain the least doubt of your disposition to be faithful to the truth, or any suspicion of the genuine soundness of your intentions. We are aware, however, that in a situation where every thing is new, and in circumstances calculated most strongly to impress the imagination, and to excite the passions, the best and wisest are liable to misjudge, to view things in a deceptive light, to impart impressions of a deceptive tendency. You will have your scenes of joy and sorrow, your elevations and depressions of spirit, and all things around you will present themselves to your minds with changeable colors and varying aspect; and we trust that you will duly appreciate our solicitude, that whenever you write to us, or to your friends here, you should deliberately weigh every fact which you state, and consider the probable effect of every representation which you make.

Wherever you may be stationed, our communications to you, and yours to us generally, it is probable, must be made through Calcutta. Doubtless if Providence has favored you with a safe arrival, at the latter place, you have made yourselves known to some of the principal characters there, and obtained such knowledge as may be useful to you, and as will enable you to point out to us, the best channel of regular intercourse; for such information in relation to this sub-

ject will be particularly desirable and important. In the mean time, we shall repose great confidence in the gentlemen already named as our agents, to whose kind offices we have particularly recommended you, and one of whom, the Rev. Mr. Brown, is specially requested to take charge of all that we send to you, and to receive, and to transmit to us whatever may be committed by you to his care. Further, to secure and facilitate the intercourse between us and you, particularly during the war, we have also appointed Junius Smith, Esq., No. 11 Broad-street Buildings, London, to be an agent for us there. On him we rely to make our remittances thence to India, and to his care we believe you may safely confide whatever you may have occasion to transmit to us.

The existence of the deplorable war between this country and Great Britain, makes it particularly necessary that every care should be used on your part, as well as on ours, that nothing be done of a tendency to offend the British Government in India, or to awaken their jealousy, but that the whole business of the mission be so conducted, as to secure as far as possible their protection and favor. The kingdom to whose interest you are devoted, is not of this world. It is the kingdom of grace and truth, of righteousness and peace, and in the performance of the duties of your mission, you can have no just occasion, to intermeddle in any way, with political affairs. It will readily occur to you, however, that reasons may be found in the existing hostile relations, in addition to those which previously presented themselves, for fixing your missionary station, without the limits of the British Empire. It is still the desire and hope of the Board, as it is the expectation of the friends of the mission generally in this country, that you will find it practicable to make your station in some eligible part of the Empire of Burmah; and we are persuaded that no light reason will prevail on you to disappoint us in this regard.

From you we have heard nothing, since you left our waters, nor has any vessel arrived here from Calcutta,

which left that place so late as the time at which we calculated you might arrive there. We have followed you with our affections and prayers, and we wait, to hear of your welfare with great solicitude. With our own communications we gladly forward such letters, as have come to hand from your respective friends. Should any of you, however, be disappointed in not receiving letters or intelligence from all, or so many of your friends as you might have expected, you will attribute the failure, to the shortness of time allowed to us, for giving notice of the opportunity, and the particular circumstances under which the opportunity is afforded. Finally, brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God. Love the Lord Jesus Christ, and look constantly to him. Love one another and be joined together with one mind and one judgment. Love the poor Pagans for whom Christ died, and count it all joy to be their servants for Christ's sake. Be steadfast, immoveable, always abounding in the work of the Lord, for as much as ye know, that your labor shall not be in vain in the Lord.

To you and to our beloved sisters, I tender the christian salutation of the Board, with assurance that we have remembrance of you always in our prayers, and that you are remembered also by many thousands.

Grace be to you, and mercy, and peace from God our Father, and from Jesus Christ our Lord.

Yours, Dear Brethren,

with great love and esteem,

SAMUEL WORCESTER,

Cor. Sec. of the A. B. C. F. M."

The Letters to the gentlemen, who had been appointed Agents of the Prudential Committee, in India, each had the same date, Nov. 20th, 1812, and though of considerable length, and relating to the same object, are so different while yet so much alike, that, if the space could possibly be afforded, they would all be presented to the reader, as an example of the writer's

fertility and felicity of composition. One only can be given.

“Salem, Mass. U. S. A., Nov. 20, 1812.

Rev. William Carey, D.D.

Sir,—

Before you receive this, you will probably have known of the existence in this country of a Board of Commissioners for Foreign Missions, and of Missionaries sent out under their direction for India. Three of these missionaries, the Rev. Messrs. Hall, Nott, and Rice, took passage about the 20th of last February, in the *Harmony* from Philadelphia, in company with the Rev. Mr. Johns and other English missionaries. The other two, the Rev. Messrs. Newell and Judson, with their wives, took passage about the same time on board the *Caravan*, from this port, and they all expected by the favor of Providence, to meet at Calcutta, and to spend some time there and at Serampore. If in this they have not been disappointed, we trust that by their Christian spirit and deportment, they have already so recommended themselves to you and to your brethren, as to need no further recommendation. We are particularly desirous, however, that between your Mission House and them, there should be a cordial understanding; and we devoutly hope, that on their part nothing may be wanting towards cultivating and maintaining it.

Your labors, Dear Sir, and those of your brethren, in preaching Christ to the Pagans of India, and giving to them the knowledge of the Holy Scriptures in their own languages, have excited the admiration, and gladdened the hearts of thousands, in different and distant lands; and I have peculiar pleasure in giving assurance to you, that upon the American Board of Commissioners for Foreign Missions, they have made a deep and most grateful impression. God grant that our young brethren may have the privilege of cooperating in the same great design, and to labor with success in the same glorious cause. With the intimate

acquaintance which you have, with all missionary concerns, and with the extensive confidence which you possess, it will doubtless, Sir, be in your power, even should their station be remote from you, to render them essential service in various ways, and particularly by your counsel and your influence. And in the name of the Board under whose direction they have gone forth, I take leave very respectfully and earnestly to bespeak for them your kind and christian offices; and especially during the deplorable war, which at present exists between this country and Great Britain, which we devoutly hope and pray may soon be brought to a happy close, but which so long as it continues, may possibly subject them to very considerable inconvenience. For any service which you may render them, in addition to the happiness which you derive from the beneficent act, and the good done to the Redeemer's cause, you may be assured of the thanks of many.

But the American Board are engaged, as you will fully see by the printed documents herewith transmitted, not only in supporting missionaries, but also in giving the Holy Scriptures to the destitute in their own languages. And in reference to both these objects, it becomes necessary to employ a special agency in India. I am therefore authorized officially to notify you, that the Prudential Committee of the said Board have resolved to entrust their concerns in India, so far as agencies for procuring and distributing Bibles and other pecuniary transactions are requisite, to the Hon. John H. Harrington, Esq., the Rev. David Brown, and the Rev. William Carey, D.D.

To the other two gentlemen, I write, and my letters to them, as well as to you, will be accompanied with letters from our Treasurer, Jeremiah Evarts, Esq., giving particular information of two remittances already directed to be made, one for the support of our missionaries, and the other to be expended in the aid of the translation and distribution of the Scriptures. Other remittances will be made from time to time, as Providence shall enable and direct; and apprized as

we are of your many arduous cares and labors, yet we indulge the hope, that you will find it consistent to take a share in the business, to which we use the freedom to solicit your attention.

Should you find it consistent, to write me in return, any communications which you may deem proper to make, would be gratefully received.

To you, Rev. and Dear Sir, and to the brethren associated with you in the great and good work, I tender most affectionately the christian salutations of the Board, in whose behalf I write, and subscribe with great personal respect:

Yours, in the hope of the common salvation,

SAMUEL WORCESTER,

Cor. Sec. of A. B. of C. for F. M.

A few days after the sailing of the Alligator, the first letters from the Missionaries were received by the Corresponding Secretary. No letters, it may be safely affirmed, have been opened, at any time since, with such eagerness, or read with such mingled and conflicting emotions of joy and grief, of gratitude and hope, with astonishment and humiliation. Messrs. Newell and Judson, with their wives, arrived at Calcutta, in the Caravan, on the 17th of June, and Messrs. Hall, Nott, and Rice, with the wife of Mr. Nott, in the Harmony, on the 8th of August, 1812. Soon after the arrival of the first, they received an order from the government, requiring them to return to this country in the Caravan. Here commenced a series of perplexities and distresses, which cannot now be detailed, or particularly described.*

On the 4th of August, Mr. and Mrs. Newell sailed for the Isle of France, expecting that Mr. and Mrs. Judson would soon follow them. The other brethren

* See Panoplist, and Report of Prudential Committee, 1813; American Missions; Life of Harriet Newell, &c.

had not then arrived. "They were," says the Report of the Prudential Committee, 1813,—“providentially detained at Calcutta, until the latter part of November.”

“This interval of delay was marked with some changes, which should have been little to be expected, and which cast a new cloud upon the affairs of the mission. On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September, they were immersed. In his note, Mr. Judson says, ‘It is now about four months since I took the subject into serious and prayerful consideration.’ Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival there until within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren, also, who were at Calcutta, when he went from that place to Serampore, on the 27th of August, appear to have been unapprized of the object of his visit there, and to have received their first intelligence on the subject, two days afterwards, from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson’s immersion, his brethren, referring to the fact, say, ‘In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate and labor in different fields.’ This letter had the signature of Mr. Rice. About four weeks after this, a letter was written by brethren Hall and Nott, in which they say, ‘You will be surprised to receive a letter written by us alone: we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and he will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiment, and separating

us from each other, we cannot tell. This we know, the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray, that these unexpected things may not damp the missionary spirit which has been kindled, but that it may burn with a brighter and purer flame.' Mr. Rice, in a letter of the same date, professes to have examined the subject, 'with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation.'

Aware of the fallibility of the human mind, and of the frailty even of good men, the Prudential Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded with regret, that they had not, 'with prayerfulness and in the fear of God,' examined that subject, before so late a day:—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful, a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects,—before, in fine, they were in a situation, peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act, in which there would be 'a shew of wisdom, in will-worship and humility,' for an indispensable effort of Christian self-denial. *Nevertheless the foundation of God standeth sure*: and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that missionaries are but men; and forcibly inculcate the importance of great caution, and great fidelity in examination, on the part, not only of this Board, but of all who would offer themselves for the missionary service. Instead, however, of inducing discouragement, they should rouse the holy zeal, and quicken the pious exertions, of all the friends of truth; and should they,

in the wisdom of God, be so overruled, as to bring an accession of strength to the missionary cause, the event would be joyous."

They *have been* "so over-ruled, in the wisdom of God," in a remarkable manner and degree, as will doubtless prominently appear in President Wayland's Memoir of Dr. Judson. But when first made known, the effect upon numerous friends of foreign missions, was saddening and disheartening, while the adversaries shouted Aha, Aha. It required the most energetic exertions of the wisdom of the Corresponding Secretary and his associates, aided by the "sufficient grace" of Christ, to meet the crisis.

In the very midst of the popular excitement, and when the gloom of war was pressing more and more heavily upon many christian hearts, he preached the "Sermon before the Foreign Missionary Society of Salem and Vicinity, on the First Anniversary, Jan. 6, 1813." His text was in Daniel ii. 44. "The Kingdom of the Messiah" was contemplated in "*the time of its rise ;—its destined extent ;—the means of its advancement ;—its duration ;—and its glory.*" Never were words more fitly spoken, and seldom with happier effect. None could mistake the general, or the particular end of the discourse.

"But, my brethren, it is not enough that you submit as the willing subjects of our glorious King ; you must assist in extending his kingdom. For what purpose, indeed, do you give yourselves and all that you have to him ; but to be employed in his service, that you may share in the glory of his triumphs, and sit down with him on his throne ? Do you ask how you shall assist ? The answer is ready. The great work is before you—*that of giving his word to all people in their own languages, and sending faithful men accord-*

ing to his appointment, to preach it to every creature under heaven. And every one in this house, every person in the christian world, has an opportunity by shewing a friendly countenance to the work, by praying for its success, and by contributing as ability is given for its support and furtherance, to do something for the honor of Christ and for his possession of his kingdom.

‘But some do not approve of this design:’—And were there not some, and of those too who ‘made their boast in God,’ who did not approve of the first publication of the Gospel? In what age indeed, in what part of the world, have the friends of Christ ever engaged in a design for the advancement of his kingdom, which was not regarded with coldness by some, with jealousy by others—which was not discountenanced with derision by some, with frowns by others—which was not opposed with insidious artifice by some, with open violence by others?—*‘But it is not necessary to propagate the Gospel among the heathen; they will do very well without it!’*—For what purpose, then, did Christ give his blood—and command that his Gospel should be preached to all people?—*‘It is a vain attempt—the heathen will not change their religion.’*—It is the word, however, of eternal truth, that all the ends of the world *shall* turn unto the Lord, and all the kindreds of the nations *shall* worship before him. Whom shall we believe? Is the arm of the Lord shortened?—is his Spirit straitened?—*‘But the missionaries will be sent back.’*—That is yet to be known. But what if they are? What if some men in another part of the world, of a similar spirit with those here who hope it will be so, should undertake to obstruct the mission? Is a large and populous part of the world, for such a reason, to be blotted from the map of Christ’s dominions? Or, if he permit one attempt for evangelizing a nation to fail,—are his people, whose faith and perseverance he would thus try, pusillanimously to relinquish the design? Is it so, my brethren, that we have learned Christ? Then let us never more mention his name!

‘But, if permitted to stay, they must encounter great hardships and perils.’—And pray how was it with the apostles themselves, the first missionaries of the Cross? Were they not treated as the ‘filth of the world—the offscouring of all things?’ Did not bonds and imprisonments await them in every place? Were they not in perils continually, and in deaths oft? And did not their gracious Lord know it would be so, when he sent them forth?—*‘But they are changing their sentiments.’*—Men, we know are liable to change—are liable to defection. ‘Nevertheless the foundation of God standeth sure;’ nor will the grace of God fail of furnishing stable and faithful men for the missionary service.—*‘The expense must be great—it will impoverish the country.’*—My brethren, how many thousands of dollars have been sent from this country to India in one year? More than enough to support, for the same time, a thousand missionaries!—And for what? For articles more valuable than the souls of men?—for interests more important than those of Christ’s kingdom?—Then indeed the souls of men are not worth the cost of their salvation!—The kingdom of Christ is not worth the expense of extending it!—*‘But the present is an unfavorable time; for people are losing, rather than gaining property.’*—Well, then, let them secure at least a small portion of what they yet have, by investing it in that kingdom which shall endure forever—by committing it to HIM who will repay them with imperishable treasures.†

*“It is estimated upon sure *data*, that the expense of the ardent spirits, annually consumed in the United States, is more than THIRTY MILLIONS of dollars!—But if the people of these States can afford thirty millions every year for an article, in main part, not only absolutely unnecessary, but incalculably injurious; can they not afford a few thousands for the purpose of imparting the present consolations and the everlasting blessings of the Gospel to their perishing fellow men? Or might they not spare a few thousands of the thirty millions for this important object? Or will any zealously cry out, *‘Why was this waste? Why was not this given to the poor?’* (Mark xiv. 4, 5, and John xii. 5, 6,) and yet shew no concern respecting the other most enormous and ruinous expense?”

†“At the conclusion of the services, a collection was made amounting to the generous sum of 150 dollars, which is to be exclusively appropriated towards repairing the loss by fire at Serampore.”—*Panoplist*, &c. 1813, p. 379.

My brethren, these objections, when weighed in the balances of the sanctuary, will be found lighter than air. Men may say what they please; the profane may taunt, the pharisaical may decry, the *wise* may demur: but it is all in vain. Christ will advance, and take possession of his kingdom. 'Every valley shall be filled before him, and every mountain and hill shall be made low.' 'The faces of those who 'make a wide mouth' shall be covered with confusion; the wisdom of the wise shall be turned into foolishness; and every opposing power shall be broken in pieces. If *you* decline the pleasure, the honor, the everlasting reward, of aiding this work; others will be found who will not: and the work will proceed, till the shouts of salvation are heard in every clime.—But you will not decline. You will account it your highest joy, that you may assist in bringing your Savior and Lord into the possession of his kingdom; and you will hail his advance with the grateful welcome:

'Come then, and, added to thy many crowns,
Receive yet one—the crown of all the earth,
Thou who alone art worthy.'"

By the note appended to a remark of this Missionary Sermon, it will be perceived, that the cause of Temperance must have begun to urge its long neglected claims upon the serious attention of the public. When the Sermon appeared from the press, a very important document had been prepared by its author, the Constitution of the "Massachusetts Society for the Suppression of Intemperance,"—which was adopted at a meeting in Boston, at the State House, on the 5th of February, 1813.

On the 26th of June, 1811, when the General Association of Massachusetts met in Salem, he was appointed Chairman of a Committee "to co-operate with Committees of the General Assembly of the Presbyterian Church, and the General Association of Con-

necticut, in devising measures which may have an influence in preventing some of the numerous and threatening mischiefs that are experienced, throughout our country, from the excessive and intemperate use of spirituous liquors." Other members of the Committee were Dr. Morse, Rev. Messrs. Abbott, of Beverly, and Wadsworth, of Danvers, Reuben D. Mussey, M. D., then of Salem, Joseph Torrey, M. D., of Danvers, and Jeremiah Evarts, Esq. The latter was the Clerk of the Committee. Meetings of consultation, at different times, were held, and extensive investigations were instituted, the results of which were submitted in an elaborate Report to the General Association, the year following.*

In this labor, Mr. Evarts took a large share. He was already quite at home in the subject.† The Committee suggested, "among other measures, the formation of voluntary Associations, the employment of laborers without furnishing ardent spirits, and the collection and publication of facts; and it was suggested whether it might not be a duty entirely to abstain from the use of ardent spirits, 'unless really and avowedly as a medicine.'"

The Massachusetts Society for the Suppression of Intemperance, originated with this same Committee. The object, as expressed in the second article of the Constitution, was, "*to discountenance and suppress the too free use of ardent spirits, and its kindred vices, profaneness and gaming;‡ and to encourage and promote temperance and general morality.*"

Some of the first men in the Commonwealth, both of the clergy and the laity, gave their influence by

* Panoplist, 1812, pp. 183-6. † Life, pp. 75, 76.

‡ "*Profaneness and gaming,*" stricken out, in 1814.

membership, and personal efforts, in aid of the Society. So far as appears, "this was the first permanent Association, which set out with combatting systematically the abuse of spirituous liquors."* The annual Sermons, the Reports, the Circulars, Essays, Petitions to the Legislature, and manifold Appeals of the members and patrons, aroused the attention of the public, arrested many on the verge of drunkenness and perdition, and prepared the minds of thousands for the more decisive movements of a later day.†

One of the best Sermons before the society was that of Dr. Worcester, in 1817. Published in the usual form of a sermon, and also as a tract, its very title—"The Drunkard a Destroyer,"—took effect, as a sound of alarm. But the moral statistics were startling and appalling. Take only one or two items of the account.

"Would it not be a moderate computation, that in the course of ten years, one intemperate person will fatally corrupt and draw into intemperance five persons; and that each of those five, in ten years more, will corrupt five others, who, in their turn, will each in the next ten years corrupt five more? But at this rate, the persons thus corrupted would amount in a hundred years to almost two millions and a half. It certainly would be not less moderate to assume, that each of these sinners will, in his course of ten years,

* Introduction to "Effects of Alcohol," or Documents and Records, &c. Mass. Temp. Soc. 1843. Hon. Samuel Dexter was the first President. Gen. John Brooks, Dr. John C. Warren, Hon. Benj. Pickman, Vice-Presidents. Dr. Worcester and Mr. Evarts were among the Councillors. And of the first members were John Tappan, Moses Grant, &c.

† And yet those measures have been derided, because, forsooth, the doctrine of total abstinence was not then proclaimed!—Does the history of American Independence begin with the 4th of July, 1776? Why that monument on Bunker Hill? Or why do we hear of Lexington, and Concord, and the much earlier opposition to the Stamp-Act, and Writs of Assistance?

culpably consume or waste to the amount of five hundred dollars. Yet upon this very low assumption, the aggregate amount of property wasted in the hundred years would be more than twelve hundred millions of dollars, and the average for each year more than twelve millions.

Two millions and a half of beings, made for immortality, and capable of attaining to imperishable felicity and glory, eventually destroyed, body and soul, for time and for eternity, by the pestilential influence of one individual! Add to this, twelve hundred millions of dollars,—with the extended improvement and happiness which might have accrued, had the wasted property been applied to wise and benevolent purposes; and the good order, peace, virtue, and prosperity of families and of the community, during the same period actually destroyed;—the amount of all which is utterly incalculable! Ah, when and where will the destruction end?"

Let all this be multiplied by "80,000,"—the estimated number of drunkards in the country! And then let the whole be multiplied, over and over again!—"Whatever the ratio of progression, the aggregate amount of good, eventually destroyed, will exceed all human calculation!"—In these estimates, while the corrupting influence of every drunkard was represented as always great, and not easily measured, incalculable in any "sphere, small or large," there are some, whose distinction of guilt and misery, as Destroyers of Good, can better be imagined in connection with such names as "Jeroboam," "Mohammed," and "Voltaire!"

"Who," it was inquired, "can look forward upon the frightful progression, and contemplate the good, which they will eventually destroy, and not be overwhelmed with amazement and horror!"

' War, famine, pest, volcano, storm and fire,
Intestine broils, oppression with her heart
Wrapt up in triple brass, besiege mankind!'

But what is any one, even the most destructive of these plagues,—what is all of them together,—in comparison with intemperance? * * * *

In a world like this, it is much easier for a sinner to destroy good, than for a good man to prevent or repair the ruin. * * One intemperate person may do more mischief in a few months, than could be countervailed by the united endeavors of a hundred good men, in as many years. * * Were as much property and as many lives as are yearly destroyed by intemperance, destroyed by fire, by civil insurrection, or by foreign incursion, the whole nation would be moved. But intemperance, a pestilence continually walking in darkness, a destruction incessantly wasting at noon-day, is regarded, if regarded at all, with the tranquillity of apathy, or with the levity of infatuation. With its ribaldries and blasphemies, indeed, the ears of virtue and religion are often stunned; with its orgies and tumults, individuals and neighborhoods are often disturbed; yet over a great part of its shameful and direful operations and effects, a veil is sedulously drawn; and the rest are everywhere too common, too familiar to engage attention.

* * An alarm must be sounded, which shall be heard in every town, and village, and dwelling, throughout our land. Measures must be taken and pursued, with prudence indeed, and kindness, yet with firmness, perseverance, and efficiency, to arrest the wide-spreading destruction. * * * Oh, dash that cup to the ground. Seize that palsied arm; support those tottering steps; conduct the wretched victim back from the fatal gulf, and hold him fast, that he shall not finally destroy himself.

If this cannot be done,—if the drunkard must perish, then what should not be done to prevent others from being destroyed by him, and following after him! What care should not be taken, by those who are yet *sober*, to save themselves, their children, their friends, their neighbors, their fellow travellers to eternity, from so fatal a course,—from so woful an end!—Beware, ye

young ; beware of this awfully frequented way of ruin. Ye frail children of Adam, of every age and rank, beware of the *habit*, the rarely broken *habit*, of drinking inebriating liquors. How many a strong man has it overcome ! Who can safely promise himself, that if once he contract the habit, he will not destroy himself and others ? How many hundreds and thousands have made the promise, and are lost forever !

Ye lovers of your country, shall this favored land be forever stigmatized as the land of drunkards ? Ye friends of mankind, shall this wasting pestilence spread destruction all around you, and will you do nothing to prevent it ? O for a voice that could rouse a nation. With such a voice this society must speak ; and in accordance with the momentous import of that voice, it must act. Be firm, then, brethren, to your purpose. Be wise and energetic in your counsels ; discreet, but vigorous in your measures. Your design is one on which heaven looks down with approbation. Your cause is the cause of humanity, of virtue, of your country, and of God. Be faithful to this cause ; be courageous ; and the Lord will be with the good, and the blessing of many will come upon you."

In numerous ways, the work of missions, foreign and domestic, was prosecuted, notwithstanding the war. The minds of many Christians were constantly directed to new objects of beneficence and purity ; or with more enlightened and extended views they "went about doing good."

Very soon after the first communications were received from the missionaries, the letters of Mr. Newell brought the sad tidings of the untimely death of his estimable wife, at Port Louis, in the Isle of France, on the 30th of November, 1812.

"Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior

and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But HE, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.*

At the annual meeting of the Board, held at Concert Hall, in Boston, Sept. 15, 1813,† the Report of the Prudential Committee exhibited no sign of despondency. The “trials” were “comparatively light,” and “the encouragements many and great.” The spirit of the whole Report and of the meeting, was like that which could say,—

“Brethren,—When Jesus of Nazareth was going about doing good, despised and rejected of men, little was it expected by the world, and little did it comport with human probability, that he would ascend to the right hand of the Majesty on high, be invested with all power in heaven and earth, and reign until every knee

* Report of the Prudential Committee, 1813.—Never did words of consolation have a fulfilment more worthy of grateful remembrance.

† Eleven members were present. In 1848, when the Board met in the Tremont Temple, Boston, there attended nearly one hundred corporate and more than six hundred honorary members,—to say nothing of the *multitude* of others! But was there any purer spirit of Christ, and of missions in his Name?

should bow to him, and every tongue confess him to be Lord, to the glory of God the Father. As he himself, on his way to *the joy set before him*, passed through scenes apparently the most inauspicious; so his servants, whom he has been pleased to employ in great designs and enterprises for advancing his kingdom, have generally been subjected, especially in their initiatory attempts, to trials and adversities, painful in their nature, and unpropitious in their aspect. But often has he shown, that his thoughts and ways are not like those of men. Often has he displayed the plenitude of his power, wisdom, and goodness, in causing light to shine out of darkness, in carrying small beginnings into great results, and in crowning designs and enterprises, held for a time under discouraging circumstances, with unexpected and glorious success. Always, indeed, there is perfect safety in confiding in him; and happy are they, whether for the present successful or unsuccessful, who are truly engaged in his cause. Under these impressions, the Prudential Committee now meet their brethren, and submit their report with lively sentiments of gratitude and hope."

It was while prosecuting in earnest the labors of his "Christian Psalmody," that the Corresponding Secretary prepared the Report of the Prudential Committee, which he thus introduced, foreshadowing the annual statement of their proceedings, and his official communication of that intelligence, which had so disappointed their natural and reasonable expectations. The genial effect of sacred music and poetry, which he had felt from his childhood, was perhaps never more sensibly experienced, than at this period of general anxiety and gloom. And the heart, which, in such circumstances of personal responsibility, could so beautifully express those "lively sentiments of gratitude and hope," was always able, like Luther's—in the dark hours of the incipient Reformation—to sing,—

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the depths of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. * * * Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.

As the primitive Christians “spoke” to *themselves*, “singing and making melody in” their “heart to the Lord,”—“the Savior of the body,”—it may fairly be presumed, from the poetic fervor and the rhythmical movement of his exhortations,* on this point in particular, that the chief of the apostles was himself accustomed to sing, with the inspirations of “grace” and “melody” in his own “heart unto the Lord.” Assuredly, the great leader of the Reformation did thus sing, with his beloved associates. And not only did he encourage the scattered bands of Protestant believers, to sing together the praises of “CHRIST AS GOD,” but also gave them a new appliance of sacred harmony for “the furtherance of the Gospel,” by their “furtherance and joy of faith.”

* * “Metrical Psalmody, it is well known, originated with the Reformation; and it is the offspring of Luther’s noble and devoted heart. He first used it in public service in the year 1517. * * Knowing the power of music over the feelings, he used it to band

* Eph. v: 19. Col. iii: 16. “They should not express their feelings as did the heathens, in singing or reciting dissolute songs, &c. * * * We are not to understand the Psalms of *David* only; but *also*, the compositions of those persons who had the spiritual gifts (i Cor. xiv: 26,) which are in Eusebius (Hist. Eccl. L. V. 28,) distinctly adverted to:” according to whom such compositions, *written by faithful brethren from the beginning*, the churches sung in honor of the Word of God—the Christ—confessing him as God.—See Bloomfield’s *Gr. Test. Note*, Eph. v: 19.

together his followers, and inspire them with his own zeal. But the deep and ardent piety of his heart could not venture upon the use of music indiscriminately. It must have enough of zest and enthusiasm to excite the feelings, while the words must be devotional to hallow the heart. But such music he found not; and at once, from his energizing mind, he brought forth the choral, complete in all its magnificent harmony. A melody, free, symmetrical, and full of power, formed for the use of congregated thousands, and words fraught with the doctrines of the Reformation, or full of deep and ardent devotion. Perhaps there is no better proof of his good taste, sound judgment, and deep piety, than the style of his music. Free in its melody, compared with any then in use, it partook nothing of the vulgar and irreverent lightness of our so-called 'revival music,' a style as hostile to the progress of true religion, as it is to the cultivation of good taste. Such was the character of the music of the reformation in Germany; and to whatever country the reformation was carried, thither also was taken its favorite music."

The first settlers of New England brought hither the psalmody of the Puritans of the father-land.* But their new circumstances created a demand, which, in 1640, the "Bay Psalm Book" was designed to meet.† They did not all agree, however, in their views of "singing." In 1647, Rev. John Cotton published a treatise on the subject, and argued the propriety of "turning *David's* Psalms into English Songs and Tunes."‡

* "A book of psalms, and John Ravenscroft's hymns, with printed tunes, edited in London, 1621, has John Endicott's name, in his own hand-writing. It is probable, that such a publication was used in our First parish, immediately after he came over, if not before. 1667,—In addition to Ainsworth, our church adopt a Bay Psalm book."—*Felt's Annals*, Vol. II, p. 623.

† A version of the Psalms by Ainsworth was used at Plymouth, until 1692.

‡ Against some who denounced those "Songs and Tunes," as if "the man of sinne had a hand in making the melody;" or had ridiculed them as "*Genevah Gigs*," &c.

Two centuries after Luther's inestimable services in sacred music, Dr. Watts bestowed upon the churches of England and the colonies, his version of the Psalms of David, with the hymns and songs, the most of which, in all probability, will never cease to be sung, until the English language shall cease to be spoken by Christians. He had completed the whole, in 1719. In some of the New England churches, his extraordinary work was introduced, much earlier than in others. It would of course have much favor with those, who participated in the GREAT AWAKENING; yet as late as 1758, the Rev. Thomas Prince published a new edition of the Bay Psalm Book. The Tabernacle Church, which was then improperly called the First Church in Salem, had adopted the work of Dr. Watts, six years previous.* But "Watts was not substituted for the Bay Psalm Book generally, until after the American Revolution;"—a fact which is to be explained by the strength of old attachments, rather than by any want of piety or taste to appreciate those lyrics of the "sweet psalmist" of our modern Israel, which, "like the lyrics of the Bible, so beam and blaze forth with divine and eternal truth." †

The work of Dr. Watts, however, was not so perfect that it could never be amended, nor so complete,

* "April the 3d, Anno Dom. 1752. At a meeting of the First Church of Christ in Salem, after lecture in the meeting-house,—Voted, that the version of Psalms in imitation of the language of the New Testament, compiled by Dr. Watts, be received into use in this church and congregation, in the room of the old version."—*Church Records*.

"The design of evangelizing the psalms (if I may be allowed the expression,) was one of those happy thoughts, which rarely occur, and will give his version a decided superiority over every other, as a vehicle for the praise of Christians."—*Dr. Dwight*.

† Remark of Rev. J. Emerson, in his earnest plea for "Watts entire for public worship."—*Spirit of the Pilgrims*, 1832.

that nothing could well be added, in all coming time. Alterations became necessary, in passages, which were of local import, or otherwise inapplicable to the circumstances of the American people. Additions, also, were required by the varied developments of the form and spirit of our free institutions, both in church and state ; while the whole or parts of redundant or defective psalms or hymns could be spared, without detriment to public or private devotion. Hence the origin of Dr. Belknap's Collection of psalmody, in 1795, which superseded Watts in the churches of Boston, and some other places ; and that of Dr. Dwight, in 1800, which was approved by committees of the General Association of Connecticut and of the General Assembly of the Presbyterian Church.

Other collections of psalmody were compiled, some of them by "liberal divines," and as nearly in accordance with their own views of Christian doctrine, as the state of their particular congregations would authorize. The "Hymns for the use of the Church in Brattle Street," Boston, 1808, were anonymously edited.* A candid reviewer, who, if not Dr. Worcester, must certainly have expressed his sentiments, compared the hymns in this collection with the originals, and affirmed that there was "manifest a studious desire to keep the Divinity of the Son of God entirely out of our view." He "lamented that farther differences and distinctions were multiplying in divers ways

* Doubtless by Buckminster. Thirteen years before, Dr. Belknap had said in his Preface,—“ In this selection, those Christians who do not scruple to sing praises to their Redeemer and Sanctifier, will find materials for such a sublime enjoyment ; whilst others, whose tenderness of conscience may oblige them to confine their addresses to the Father only, will find no deficiency of matter suited to their idea of ‘ the chaste and awful spirit of devotion.’ ”

among our churches, and earnestly prayed that the time might speedily come, when the '*name of the Lord shall be one, and his praise one throughout all the earth.*' "

A Selection of Psalms and Hymns, by Mr. Emerson of the First Church, Boston, was more severely criticised by the same reviewer, a few months afterwards,—as "an attempt * * which threatened more injurious effects. * * The editor himself should have stated, that one important purpose it was intended to answer, was gradually to abolish all reverence for the Redeemer as a divine person, and to prevent those prayers and praises from being offered to him, the necessity and propriety of which is so apt to be felt, by those who adopt in their worship the psalm books commonly in use." The editor was called upon "to let the great object of this Selection be fully known, and for what class of Christians it was intended." *

Such a selection as this, with such mutilations and corruptions of standard psalms and hymns, Dr. Worcester could no more have countenanced, than he could have published a new translation of the Bible, upon the basis of Ovid's *Metamorphoses*.† Year after year,

* "If it was proper to exclude what has long been considered by the great body of the church what has been essential to its worship, it was certainly proper to state explicitly the reasons of such exclusion. If a discovery has really been made, and improper and even idolatrous worship is offered in our churches, why not let them see at once the magnitude and extent of the evil, and not wait the slow and uncertain progress in reformation to be made, by hints, inferences, and insinuations?—If it is not true, 'that all men should honor the Son even as they honor the Father,' and that 'he that honoreth not the Son, honoreth not the Father,' let it be fairly stated."—*Pun. & Miss. Mag.*, Jan. 1809.

† What would become of Handel's transcendent "MESSIAH," if transmuted and adulterated by a similar *Humanitarian* operation? What would be left of those sublimest choruses, from the hallowed inspirations of David, Isaiah, and John?

he had ardently desired to see a compilation of hymns, such as had not been made, and which would be adapted to the existing, and more especially, the prospective wants of the steadfast churches of the Divine Redeemer. He at last commenced a work upon a plan of his own, for which none could have been found better qualified; as would perhaps be suggested from what has been previously said of his exertions for the promotion of sacred music. The result was his "Christian Psalmody, in Four Parts; comprising Dr. Watts's Psalms, abridged; Dr. Watts's Hymns, abridged; Select Hymns from other Authors; and Select Harmony: together with Directions for Musical Expression."

This must be considered one of the most important and useful, among all his public labors. In the "Preface,"—while explaining his design and motives,—he gives ample evidence of his competency for the work, which, "was undertaken from no spirit of innovation, but from a sincere desire for the improvement and stability of our public psalmody." The "abridgments" were carried much farther, than they would have been, but for the urgent need of so many Select Hymns, "eligible either for their sterling worth, or for their suitableness to supply the deficiencies of Watts;" and the addition of "Select Harmony," consisting of about one hundred and forty approved tunes and "Particular Pieces."

In omitting a few psalms and hymns, for the reason only that "the subject matter and sentiments were contained, and as well or better expressed in what still remained," there was some occasion given for objections, which would doubtless have been avoided, if the compiler had not relied too confidently upon the judgment of good taste and good sense. The execution

in general, however, was warmly commended by competent judges; and, in particular, the "Key of Expression." This was an original conception, and, with different marks or signs, has been very advantageously employed by later editors of psalmody. But in no instance, it is believed, has there been any improvement upon Dr. Worcester's own work, in this respect. Beside receiving aid from others, in applying his "Directions for Musical Expression, he was himself preeminently prepared by his previous discipline.*

Although "in regard to Christian doctrine and sentiment, Watts remained unaltered and unimpaired; and in what was retained of his book, even the verbal alterations were very few, and only such as seemed most obviously requisite,"—yet there were those, who accused him of "mangling," and "amputating," and of "*robbing*" Watts, *by the simple omissions which had been made*. A more unfounded accusation is seldom adventured.†

Still, it had a serious effect, like other fictions in which men of veracity should be slow to indulge themselves, however much they may be stimulated by personal prejudice or pecuniary interests. And while

* In regard to the work, in its several parts, he "availed himself, as opportunity offered, of the judgment of clergymen, musicians, and others, respectable in character, and judicious in matters of this kind. From several of them he received very valuable hints, and to Rev. Dr. Griffin, and the Rev. Mr. Willard, [then of Deerfield] he was under particular obligations. Upon himself, however, the responsibility of the work at large, both as to design and execution, must rest."—Dr. Abbott, of Beverly, and Rev. Samuel Dana, of Marblehead, spent whole days in his study, giving their aid in affixing the marks of the "Key of Expression."

† More recently, some have brought a similar accusation, as to two or three hymns, from other authors, which, by an entire mistake, they supposed that he had taken the liberty to alter. And in some instances, whole lines or stanzas have been trumpeted forth as *originals*, and incomparably better than the alleged alterations,—when in fact *these last were the originals*!

the new work was steadily gaining favor, and the compiler felt sure of its ultimate extensive adoption, he was constrained by the importunity of his much respected publisher, to apply the "Key of Expression" to the whole of Watts's Psalms and Hymns, and to add the "Select Hymns" alone, for a new work, which, it was predicted, would obviate the principal objections to his "Christian Psalmody."

It was to his great surprise, if not *regret*, that "Watts's Entire and Select Hymns" at once received an applauding welcome. He lived but a short period, after the accumulating orders for the latter work quite discouraged all thoughts of a new edition of the former. But his own refined taste, and his carefully revised judgment of the merits of every question involved in the issue, withstood to the last the general preference for "Watts Entire." And whether it would not be more wise to have restored a part only of what had been omitted; and whether the public would not in the end, and very soon, have been equally or better satisfied;—are points of inquiry, upon which there are reasons in the affirmative.

A new edition of "Watts Entire and Select Hymns," was published in 1834.* The task of the editor was not a little laborious, but is not to be named in comparison with that of the original work. Of the earlier

* Under the title of "The Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts, D.D. To which are added, Select Hymns, from other Authors; and Directions for Musical Expression. By Samuel Worcester, D.D., late Pastor of the Tabernacle Church, Salem, Mass. New Edition. The Selection Enlarged, and the Indexes greatly Improved. By Samuel M. Worcester, A. M., Professor of Rhetoric in Amherst College, Mass. * * Boston: published by Crocker & Brewster."—Several different works of psalmody have appeared, and by their own merits, or by great efforts, have obtained much patronage; but the signs of public favor and individual testimonies of preference of this work, have rather increased than diminished.

and later editions and forms, during a period of thirty five years, about two hundred and fifty thousand copies have been issued from the press. They have gone out to every quarter of the globe, and have delightfully instructed and cheered a great multitude of the people of God, in the toils, the trials, and the triumphs of their pilgrimage to the celestial Mount Zion.*

If it had not been for the interval of comparative leisure afforded by the war, which so interrupted the prosecution of foreign missions, it is scarcely possible, that Dr. Worcester could have ever completed, if he had ever commenced, his "Christian Psalmody." For two years and a half, it occupied a large share of his studies. His memoranda for 1813, and the first part of 1814, furnish evidence by *the blank spaces*, as certain as any other proof, of the almost incessant absorption of his time by the labors of that work, as if then, or never, to be accomplished. For January, February, and March, 1814, there was not an iota of record. He did not even make a note of the decease of a brother in

* Who can measure or compute the influence of the Psalms of David, Asaph, and the other sacred bards of the Hebrews? And who can estimate the instrumentality of Watts, "in spreading the savor of the name of Christ?" It is true, that, "since the translation of the Bible by John Wickliffe, no other book has been published that has exerted a religious influence so extensive and powerful, as the Psalms and Hymns of Isaac Watts. The ablest writings of Baxter, Henry, Owen, or Edwards, have not reached half as many minds, nor effected such deep and lasting impressions. In revivals of religion their agency has been tremendous. Often have I seen, in great congregations, the rich and the poor, the aged and the young, melted and bowed by the omnipotent gospel truth embodied in those sacred songs."—*The Pilgrimage of Adam and David*, * * * By James Gallaher, 1849.

Some years ago, an aged man, who punctually walked to a church in Essex county, from the utmost limits of the parish, remarked, that "though he received no good from the sermons" of the pastor, "he felt under obligation to attend public worship, *since he was edified by hearing Dr. Watts's Psalms and Hymns!*" A higher compliment was never paid to the author of the sacred lyrics!"

the ministry, Rev. Rufus Anderson, of Wenham, whom he loved as his own soul. Yet it is well known, that the death of that brother called into exercise his best powers of meditation and his tenderest feelings.

There was an intimacy between these ministerial brethren, which had much of the simplicity and ardor of the love of youth. When the "Bible News" was first before the public, the devoted pastor at Wenham had some fears awakened, in common with others, that the doctrine would draw into its support all the Worcester brothers,—because, mainly, of their strong attachments to each other, and their previous remarkable unanimity, upon all important subjects. He came over to Salem, at one time, for the express purpose of assuring himself, that his endeared friend in Salem held past the strict Trinitarian faith. Returning home, after a delightful interview, he announced to his family,—"*Samuel is safe. He is sound to the core!*"*

To the choice of his subject of discourse, at the funeral of Mr. Anderson, Feb. 15, 1814, Dr Worcester was evidently directed by the sympathy which had so blended their hearts, in serving and honoring the Redeemer, as their Lord and their God. And in the circumstances of the times, it was noticed by some as strikingly providential, that he should have taken the opportunity, before such a varied assembly of clergymen and laymen, to exhibit so "kindly and truly" the Supreme Divinity of Jesus Christ, as "the pillar and ground" of the "CHRISTIAN'S CONFIDENCE."

His text was in Paul's Second Epistle to Timothy, i: 12:—Nevertheless I am not ashamed: for I know

* Mr. Anderson was five years older than Dr. W. At his installation in Wenham, 1805, Dr. W. preached from Eph. i. 22, 23: And gave him to be head over all things to the Church, which is his body, the fulness of Him, who filleth all in all.

whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—In a note to the sermon, as printed, he says,—“ It was not indeed within the design of this discourse to go largely into the proof of Christ’s DIVINITY ; but as this great article ‘ of the faith once delivered to the saints ’ was evidently a capital one, in our apostle’s knowledge of Him, it had an indisputable claim to the place which it here occupies, and to the support, from the apostle’s own testimony which is here exhibited.” In specifying “ some particulars, which were comprised in Paul’s knowledge of Christ, and on the ground of which he felt secure,”—the first position was, that “ *Paul knew Jesus Christ to be a person in the highest sense divine.*” *

His tribute to the memory of the deceased, displayed his discriminating judgment of character, in its less obvious elements as well as in its prominent manifestations ; and in the completeness, the truthfulness, and the loveliness of the portraiture, was as impartially just, as it was fraternally affectionate.

“ Mr. Anderson was possessed of good natural talents, improved by diligence in study, especially in the study of the Holy Writings. His mind was active and efficient ; and, in regard to objects deemed by him important, would easily kindle into ardor. His passions, naturally quick and strong, restrained and sanctified by divine grace, diffused around him a mild and benign, a warming and cheering influence. In his various relations, as a husband, a father, a friend,

* “ Paul also knew Jesus Christ, as the propitiation for the sins of the world.”—“ This apostle likewise knew Christ to be raised from the dead, and exalted upon the throne of the universe.”—“ Paul knew Christ to have power to restore to the divine favor, all who believe in him.”—“ Farther, Paul knew Christ to be ‘ the resurrection and the life.’ ”—“ Once more—Paul knew Jesus Christ to be the final judge of all.”

a brother, a pastor, a citizen of his country, and a denizen of Zion, the benevolence of his heart was manifest, in constant endeavors, and in desires unequivocally expressed, for individual happiness, and for public good. His conversation was distinguished for its simplicity and godly sincerity, and for being always with grace seasoned with salt; and the man is rarely to be found, of whom it might be said with more evident appositiveness, 'Behold an Israelite indeed, in whom there is no guile.'

As a minister of the Gospel, he was 'not as many who corrupt the Word of God;' nor as many who deem it prudent to conceal, or but indistinctly, or ambiguously to declare their views of divine truth; but 'renouncing the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but by manifestation of the truth,' he seemed anxious only to 'commend himself to every man's conscience in the sight of God.' A firm and enlightened believer in the doctrines, distinctively denominated the doctrines of grace, of these doctrines he was never ashamed; but to bear his own testimony to them, to show their truth and importance, and to press them home to the consciences and hearts of men, was the great business of his life. He was a preacher of Jesus Christ, and him crucified; of Jesus Christ, as truly God and truly man; and of him crucified, as the propitiation for the sins of the world, and the only name given under heaven among men, whereby we can be saved.—His thoughts, his sentiments, and his manner, were his own; his thoughts were luminous, his sentiments were rich, his manner was plain and unaffected, but solemn, affectionate, and impressive.

' Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he fed
Might feel it too;
By him the violated law spoke out
Its thunders, and by him, in strains as sweet
As angels use, the Gospel whispered peace.'

He was eminently a man of prayer; and his prayers were distinguished for the spirit breathed into them of

unaffected piety and lively faith. In them, as in all that he did, his devotedness to Christ and his cause was manifest. Zion, the purchase of the Redeemer's blood—Zion, the object of God's everlasting love—was ever near his heart. He took pleasure in her stones; he favored her dust. His heart kindled at whatever concerned her prosperity; he was forward to lend his aid to the measures for her enlargement, which distinguish and brighten the present age; and he hailed with holy gladness the evident advances of her King, to put an end to the days of her mourning, and to 'extend peace to her like a river, and the glory of the Gentiles like a flowing stream.'

As he lived, so he died. His last days were serene. Knowing whom he believed, he was persuaded, that he was able to keep what he had committed to him. 'I have the assurance,' he repeatedly said, 'I have the assurance of faith; though not constantly the assurance of hope.' In the truth of the doctrines which he had preached, he maintained an unwavering and lively confidence; and his greatest grief appeared to be, that any should preach another Gospel. His tender concern for his dear people, his ardent love to Zion, his sacred devotedness to Christ, were conspicuous to the last.

* * Might an expression of personal feeling be indulged, I would say, I am distressed for thee, my brother Anderson; very pleasant hast thou been unto me!—But the sorrows of others claim condolence: the sorrows particularly of the afflicted widow, and fatherless children, and of this bereaved flock.

* * Dear youth, sons of the deceased, he who has been your friend, your guardian, your guide, your example; who gave you to God, who has instructed you in the way of peace, who has sought your welfare with many prayers and tears;—your worthy and beloved father—is now no more with you. He has left you at a critical age, and in an evil world. But his dedication of you to God, his instructions, his examples, his prayers and tears, will not, we trust, be in vain. They constitute a precious legacy; a legacy

more valuable, than thousands of gold and silver; a legacy, in the possession of which, you may be truly rich and happy. ‘Know then the God of your father, and serve him with a perfect heart and with a willing mind;’ and he will be your God; will supply all your need; will guide you with his counsel, and afterward receive you to glory.”*

* * * * *

In the following summer, while engaged in missionary business at Newburyport, the preacher’s own “confidence” as a “Christian,” was brought to a trial at the very gates of the grave. For several days, his recovery from an excruciating bilious disease was well nigh hopeless. When able to command his thoughts, he carefully reviewed his life, as he afterwards related, and endeavored to prepare himself for his last hour, which seemed so near at hand. He was entirely calm, and resigned to the will of God, whatever it might be, whether in life or death. And it was then, that he solemnly entered into covenant with God, that, if he should be raised from that sickness, *he would devote himself with a more undivided and constant exertion, to the enterprise for the spread of the Gospel to the ends of the earth!*

At some special meetings, “prayers and supplications” were “offered up, with strong crying and tears unto Him that was able to save him from death.” His covenant God was pleased to restore him to his family, his people, his countless friends, and, much sooner than was anticipated in his convalescence, to enable him to resume his accustomed labors. While on a short journey, he stopped for a little rest, at Fitch-

* The present Senior Secretary of the A. B. C. F. M., was the eldest. The two others were much beloved, and, in their early death, greatly lamented.

burg;—where he “was greeted by many with great affection and with *some* tears. The good people there,”—as he afterwards wrote to his wife, from his father’s house at Hollis,—“have not forgotten the days when with them *we* went to the house of God in company, nor the scenes of trial through which with them we passed. * * * I have yet a lively interest in that people, to whom I once sustained a most tender and sacred relation, and among whom there are not a few who are ready to say to me, ‘Though we have ten thousand instructors in Christ, yet have we not many fathers.’ * * The season is fine, and the country is pleasant. * * The riches of divine goodness are all around me. I trust I can rejoice in them, blessing the Fountain for them all,—but my heart is at Salem.”

Early in August, he reached home. On the Sabbath, when he first appeared in the pulpit, he was much affected, as he commenced the services. With emotion to which the weeping eyes of hundreds responded, he read those words of the 116th Psalm, part 2d, entitled, “*Vows made in Trouble, paid in the Church.*”

“What shall I render to my God,
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.”

* * * *

The whole Atlantic coast was at this time closely blockaded, and the inhabitants of Salem were repeatedly aroused from their slumbers, by the ringing of bells and the rolling of drums, in immediate expectation of the landing of the British. Many families removed their most valuable effects, and many mothers with their children retired to the interior, from the scenes of tumult and alarm. It was thus with the

family of Dr. Worcester; mainly, however, because of his expected absence for a week in attending the meeting of the A. B. C. F. M., at New Haven, and his other frequent absences for shorter periods. For this meeting, Sept. 15,—just two months from the day of his prostration at Newburyport,—he had been able to write the Report of the Prudential Committee;* and late on Monday night, Sept. 12, had arrived at Hartford.

“A little past one, started from Hartford for New Haven. It was very dark. Nine or ten miles from Hartford, there was a declivity by the side of the turnpike, nearly as steep as the roof of a house, and five or six rods from top to bottom. The driver, not seeing the path, ran off upon that side, and the coach went over like a whirlwind, down the declivity, turned completely wheels upward, and was crushed to a mere wreck! But wonderful to relate, the passengers, eight in number, escaped without a broken bone! I was slightly bruised in several parts, and had my right hand sprained, so that I can write, as you see, but poorly even now. Our danger was great; but God’s goodness was greater, and demands most grateful acknowledgments. I arrived at New Haven, Tuesday morning, about nine o’clock. Our meeting was pleasant.”†

In the Report submitted at New Haven, the Corresponding Secretary sketched the progress of events, relative to Messrs. Hall and Nott, and Mr. Newell, who had been separated from them, and whose “trials, though different from those of his brethren, had been not less painful.” New candidates had offered them-

* Perhaps with some aid from Mr. Evarts, who, with Dr. Morse, had written to England, respecting the troubles of the missionaries with the Directors of the E. I. Company, and had performed other services, which were required by the illness of the Corresponding Secretary.

† Letter to Mrs. W., at Hollis, Sept. 24.

selves for the missionary service, and the receipts of the Treasurer showed a balance of \$13,467.53, for new account. The "Appendix" was of no less importance than the Report itself. It laid open, for example, the documents, in the case of the missionaries and the British authorities in India; among them the able defence and successful appeal of Messrs. Hall and Nott, addressed to Sir Evan Nepean, Governor of Bombay. The object of a special address to the public was fully anticipated.*

To the country at large, the year 1814 was a period of distress and perplexity, but most of all to a part of the people of New England.† None had better knowledge of the sufferings of the poor and unemployed, than such pastors as Dr. Worcester; and none were more ready in ministering to their relief. From his very inadequate income, his personal contributions were large, and with much care to make them most useful.

He frequently addressed his people, upon subjects connected with the passing events and scenes. Soon after the war began, he preached a very soothing and cheering discourse, preparatory to the Lord's Supper,—founded upon the words, "The name of the Lord is a strong tower; the righteous runneth into it and is safe." And in one of the very darkest seasons, he chose for the text of a much admired Sermon,—"*In every thing, give thanks.*"

In the same spirit of happy confidence in the per-

* From this time the Annual Reports have communicated to the friends of the A. B. C. F. M., all the facts and documents, which can appropriately be published, and which are necessary to an intelligent view of the operations of the Prudential Committee.

† Hence the celebrated and much misrepresented N. E. Convention, at Hartford.

fections and providence of God, he delivered a Thanksgiving Sermon, Dec, 1, 1814, from the first verse of the 107th Psalm; in which he recounted numerous instances of "The goodness and enduring mercy of the Lord," as seen in the history of our nation, from the time of the Landing of the Pilgrims, and adapted with the associated references and sentiments, to inspire all hearts with gratitude, and to raise high the notes of the song: O GIVE THANKS UNTO THE LORD; FOR HE IS GOOD, FOR HIS MERCY ENDURETH FOREVER; AND LET ALL THE PEOPLE SAY, AMEN.

CHAPTER IV.

The spirit of benevolence during the war. "The tenth." Candidates for missionary service. The claims of foreign missions, against a Massachusetts "settlement." Early practice of the Prudential Committee. The Norris Will. "The Commission and the Object of a Gospel Minister." Con-sociation. Mass. Miss. Society. "Paul on Mars Hill." The "UNITARIAN CONTROVERSY." First Letter to Channing. Memoranda. Second Letter to Channing. A. B. C. F. M., Salem, Sept. 1815. Correspondence. Embarkation of Ceylon Missionaries, and Instructions. Domestic affliction. Third Letter to Channing, &c., &c.

"Revealed—yet unrevealed! darkness in light!
 Number in unity! our joy! our dread!
 The triple bolt that lays all wrong in ruin!
 That animates all right, the triple Sun!
 Triune, unutterable, unconceived,
 * * * , yet demonstrable, Great God!
 Greater than greatest! better than the best!
 Kinder than kindest!"—THE CONSOLATION.

It speaks volumes for the religious spirit of Massachusetts and other States, that, while the country was so afflicted by the war, so many were forward to co-operate in all benevolent designs. The Massachusetts

Missionary Society had means for expensive agencies of exploration, in distant States and Territories ; and highly important services were rendered, in aid of the general cause of true religion in different parts of the land. In the treasury of the A. B. C. F. M. there was actually some embarrassment, for a time, in disposing of the surplus of receipts.

Other charities, meanwhile, were not neglected. Bible Societies were rapidly obtaining confidence and popularity ; and these were *missionary associations* in every point but their name. The Massachusetts Society for Promoting Christian Knowledge, instituted in 1803, was doing a good work, emulating the spirit of the Mass. Miss. Society and kindred institutions.* The New England Tract Society came forth, and embodied a moral power, which had been proved to be of great efficiency, and which has since been multiplied and extended, far beyond the most sanguine expectations of its founders. The Baptist Foreign Missionary Society was instituted,† in response to the appeal and efforts of Messrs. Judson and Rice ; the former remaining in India, and the latter returning to promote the missionary spirit of the Baptist churches. These were but parts of the onward movement for the diffusion of a right “knowledge of God.” ‡

It became a serious question with many, how they should dispose of the demands of different Associations, all aiming at the same ultimate results, and yet some-

* The Berkshire and Columbia Miss. Society, older than the M. M. S., and the Hampshire Miss. Soc., of which Dr. Lyman was President, were at this time vigorously operating.

† The “Salem Bible Translation and Foreign Mission Society,” Baptist,—was instituted in 1812, before the sailing of Messrs. Judson, &c.

‡ See the long catalogue of “Charitable Societies,” “Missionary Societies,” and “Bible Societies,” in the “Massachusetts Register,” e. g. 1814.

what rivalling or competing with each other. Another question was, How much of his substance is a man bound to cast into the treasury of the Lord? Upon these questions, the opinion of Dr. Worcester was frequently asked. He used to answer in general, that every man is bound to do something, by pecuniary contributions, in aid of the extension of the Gospel; but he is at liberty to exercise his own judgment, in giving to one object rather than another, or giving the most to the Bible Society, for example, or to the Mass. Miss. Society, or to the A. B. C. F. M., or any similar organization. And in respect to the amount, or proportion, he advocated the ancient and patriarchal rule of giving at least *a tenth part*; and would have every man bind himself, like Jacob to his "mighty God," saying,—“Of all that thou shalt give me, I will surely give the tenth unto thee.” And this was his own spirit and rule of practice.

Embarrassing as the war unavoidably was, to the active friends of the Prince of Peace, there was yet a compensation in the more vivid consciousness of dependence upon the Supreme Disposer of events, and in the opportunities afforded for a more careful determination of the best methods of procedure, when the “confused noise” of “every battle of the warrior” should cease to be heard in the land. The Prudential Committee of the A. B. C. F. M. spent much time in devout deliberation. And it should be noted, that they commenced a precautionary practice, relative to the preparation of missionaries, which has been continued, with great advantage. The utmost care was used, to determine the qualifications of an applicant, or candidate for missionary labor. Beside letters of inquiry, and personal conversation, other means were used, as

indicated in a vote of the Prudential Committee, at Charlestown, Nov. 9, 1814.

“Resolved, That a Thesis be given to each of the four candidates for our missionary service, viz., Messrs. Burr Baldwin, Benjamin C. Meigs, Horatio Bardwell, and Daniel Poor, with a request that they should write on the subject assigned to them respectively, within three months, and forward their papers to the Clerk.

The subjects assigned are as follows:—

To Mr. Baldwin:—How should a missionary conduct himself in the incipient stages of a mission to the heathen, with the best hope of success?

To Mr. Meigs:—The reasons which should satisfy a man, that it is his duty to devote himself as a missionary to the heathen?

To Mr. Bardwell:—The evidence which should satisfy a missionary, that a person formerly a heathen, is a proper subject of admission to Christian ordinances?

To Mr. Poor:—The evidences of Infant Baptism?”

Of the contemporary suggestive occasions for these “subjects,” the reader may not need to be reminded. But there were some things unknown to the public at large, as there always must be; but which, whenever revealed, may serve to impart a peculiar interest to some events and operations. For instance, the subject assigned to Mr. Meigs had a personal application, before and after the assignment. The following letter may yet be used, in like circumstances.

*Mr. Benjamin C. Meigs.**

“Salem, Dec. 6, 1814.

My dear Sir,—

Yours of the 30th ult. came to hand on Saturday

* Of a part only of his letters, Dr Worcester retained copies; and the hand which copied the above is the hand which now gives it a place in these pages. The Letters to Missionaries, &c., which are here published, have never before appeared from the press.

morning, just as I was preparing to step into the stage for Portsmouth, where I kept the last Sabbath. I had some hope that I might see Dr. Spring, either in going or returning through Newburyport, but the haste of the stage did not admit of it. What I now write is the result, not of consultation with my colleagues, but of my own reflections on your subject.

I can assure you, my dear Sir, that your letter occasioned me no little surprise, and no little regret. I had transiently heard that you had received a call at Fitchburg; but I regarded it only as one of hundred-mouthed rumor's every day tales. But your letter compelled me to believe what before I considered as incredible. I am surprised and grieved, that my friends in Fitchburg should have taken such a step; a step which has placed you in a very unpleasant situation, and put my feelings to a very severe trial. I know something, it is true, of 'their situation and circumstances;' I have a tender and strong affection for them, and a lively and deep interest in their welfare; but they must excuse me if I cannot, in the present case, act as their 'advocate.' I hope those good people did not proceed in the persuasion, that my feelings for them would sway my judgment in favor of their present object. Our private feelings must yield, when in conflict with higher considerations. Did the people duly weigh all the considerations, which claimed to be most seriously weighed? Among others, the following,—that you had solemnly devoted yourself to the service of Christ among the heathen,—that you had engaged yourself to the Missionary Board for this important service,—that this engagement is not less sacred nor less to be regarded by a church and people, than your actual acceptance of the call of another church and people would have been,—that critical as their situation may be, it is not like that of the poor heathen, who are without Bibles, without Sabbaths, without Christ, without God, and absolutely perishing for lack of knowledge,—that there are more candidates for the supply of the churches at home, than for the missionary service abroad, and always probably will

be,—and that by stopping one missionary for the present benefit, or gratification, or convenience, of a few hundred of people here, who might in a short time, be otherwise provided for, and who even now have many precious means of salvation, they may deprive many thousands and millions of perishing souls of the only means, which they could have of coming to the knowledge of Christ,—that, should a missionary consent to be thus stopped, he would give occasion for the objectors to foreign missions to think lightly, and speak reproachfully, of professions of devotedness to this service, and to say, that, even in the judgment of one who had fully considered the subject, a good settlement at home is of greater importance than a mission abroad, and that none will go out in missions, but such as have no prospect of a good parochial settlement, or have some private ends to answer,—and that thus the hearts of those, who are really and immovably devoted to this service, would be wounded and cast down, the hands of the Commissioners would be weakened, the impression of the importance of missions would be taken off from the public mind, or at least diminished, and lasting detriment to the cause would ensue?

Did the good people in Fitchburg duly weigh these considerations? I cannot resist the persuasion that they did not. I cannot but think, that they looked too much on their own things, and not enough on the things of others. I admit that their situation is somewhat peculiar; I feel for them; but other parishes think their situations also peculiar; and if a missionary may settle at Fitchburg, missionaries may settle in other parishes. The precedent would certainly be a dangerous one; and the Prudential Committee would feel no safety in allowing their missionaries to supply in vacant parishes.

I feel, my dear Sir, for you. Your feelings and your firmness were put to a severe test at Bethlehem; you acquitted yourself nobly. I did hope you would not be put to another similar trial. What would the people of Bethlehem think, should you yield to the people

of Fitchburg?—The Prudential Committee have no meeting appointed, nor do I know of any particular occasion for a meeting soon. Were they to have a meeting, I feel confident they would not take upon themselves the responsibility of advising you to accept the Fitchburg call, nor would they consent to it on any other ground, than that of your absolutely relinquishing the missionary service, for the sake of Fitchburg. In that case, certainly, they would not attempt to hold you. They would not restrain your conscience, nor compel you into the service against your settled feelings. The responsibility must rest, my dear Sir, upon you. May the Lord give you grace and wisdom, answerable to the severe exigence.

Yours, Beloved Brother,

with great affection and esteem,

SAMUEL WORCESTER."

In considering the qualifications of missionary candidates, the Committee were actuated by the most comprehensive views of *Christian* fellowship, instead of seeking to promote any ecclesiastical or denominational preferences or prejudices. Thus it made no difference, whether a candidate was a Presbyterian or a Congregationalist; although every member of the Board at the beginning, and every officer, for many years, was personally connected with a Congregational church.

Of the enlarged and enduring principles of the Corresponding Secretary and his colleagues, reference may be made to the evidence contained in the "Instructions," which were given to the first missionaries, and of which they availed themselves with great effect, in the struggle with the opposing British authorities in India. Those were from Dr. Worcester's thorough knowledge of men, of governments, and of the necessity of regarding the world as it is, in order to advance most effect-

ually the "kingdom," which "*is not* of this world."* And before the time came for the new mission to Ceylon, several questions of vital importance, in cases which could not have been foreseen, either as affecting the missionaries or their patrons, or as bearing upon individuals or organizations, ecclesiastical or political, were settled upon a basis, which remains unmoved and undisturbed. The idea of organizing each mission, and subjecting each member to the voice of the majority, in questions of common concernment, would not have occurred to every man, who might in many respects have well discharged the duties of the Corresponding Secretary, but would often have found himself wanting, in the untried situations of a responsibility, in which no man on this continent had ever before been placed. In the very outset of American Foreign Missions, there were ideas in the minds of the leading executive officers, which were of pure New England growth, and were *as original*, as any of the discoveries of Kepler, or Sir Isaac Newton. And from the first, those conceptions, principles, rules, and motives have been carried into effect, by which the missions of the American Board were very early declared in England, as they are now almost universally acknowledged, to be a decided advance upon all former missions of the modern church, and a model for the world.

As an executive officer of benevolent societies, Dr. Worcester's plans were formed upon sound principles, and with reasons which would bear the most thorough analysis. He was punctual and prompt, and though he might be resolutely determined, yet had also a "determined mildness." Ever disposed to extend his

* The remarks in the first Letter of the Corresponding Secretary to the missionaries, on the subject of "*statements*," are most weighty.

views, plans, and operations, he exercised himself to have always a conscience void of offence; and proceeded with a strong faith in God and great confidence in enlightened Christians. It is owing to these traits of character, under divine direction, that *the foundations* of the American Board were so deeply and broadly laid; that, in the early history of the Prudential Committee, the new and very difficult practical question which arose, were so wisely adjudicated; and that, in so remarkable a degree, he was sustained by his colleagues, enjoyed the confidence of so large a part of the Christian public, and was regarded by the missionaries, as a father and a friend, whose counsels and wishes it was their cordial delight to fulfill.

And another remark may here be made, which would have been omitted, thirty, or even *twenty* years since. Dr. Worcester had such a discrimination in respect to *the kind of men*, who would work together most efficiently as well as fraternally, that he saved himself and the missionary cause much trouble and embarrassment, by securing, as colleagues, such brethren as could work together without asking the question, Who shall be the greatest?

The intercourse of the missionary candidates with him, at his own house, was most affectionate, free and confiding; and eminently contributed to prepare them for their fields of labor. If he opposed their judgments or inclinations, or if he thought proper to reprove them, he would not often fail of securing his object; and if he failed, there could be no ground for complaint of his manner of opposition or reproof.

In the case of Mr. Meigs, his feelings were very strong, but his argument was much stronger. The very *loudness* of that "call" from his tried friends in

Fitchburg, whom he had so recently seen, face to face, and “with *some* tears,”—rendered him the more unwilling that the “*poor heathen*” should lose the services of a missionary, who had such talents and graces for a pastorship at home.

Equally successful might he have been in another and quite different case. But engagements had been already so made, as not to be then annulled, without very great inconvenience, if not serious personal injury, as may have been honestly supposed by the missionary candidate, to whom the letter which follows was addressed.*

“ Mr. E***** W*****.”

Salem, April 26, 1814.

Dear Sir,—

I suppose that you have been informed of the vote of the American Board of Commissioners for Foreign Missions, respecting you, at their meeting in Sept. last. The vote is as follows: ‘That Mr. E***** W*****, upon satisfying the Prudential Committee with respect to his departure from the course prescribed to him by the Board, and engaging to place himself fixedly under their direction, may again be received under the patronage of the Board.’ As I have heard nothing directly from you since that meeting, and know not what your engagements or intentions are, I have thought it proper to write to you officially on the subject. I need not inform you what the Board had expected of you, nor in what respects they have been dissatisfied. Though we thought your conduct irregular, and were grieved that you withdrew your-

† “ He had prematurely joined his brethren, the Iroquois Indians, in New York and Vermont,” near the Canadian frontiers, and had somewhat committed himself to their policy in the war. He felt that his case was not well understood by his patrons. But he afterwards admitted the justice of their reproof. It is believed, that he received no benefactions, which he has not repaid in usefulness.

self from under the care and instruction, under which you had been placed ; yet we were pleased with many things which we had known of you, and entertained the hope, that you would soon see your error, return and give satisfaction. If you intend, my dear Sir, as it would seem you do, to devote yourself to the service of Christ, as a missionary to your red brethren, is it not of the highest importance, that you should submit yourself to such direction, and pursue such a course, as will at once best qualify you for the service and secure to you the best confidence and patronage ?

I doubt not you have done what appeared to you to be right ; you have felt a zeal to be engaged in doing something for your brethren. But I trust you are aware, though not I fear so fully as it is desirable you should be, that youthful zeal is apt to mislead, and needs often to be restrained, and always to be under the guidance of sound wisdom. If, by being too much in haste, by giving yourself up too much to the direction of youthful ardor, by an overweening confidence in your own judgment, or by yielding to influences or excitements arising from the state of war, you should be induced to despise or disregard good counsel, and should enter into any engagements, or go into any courses, or do any thing which would lose you the confidence of your white fathers and friends, and finally separate you from them ; it would hereafter no doubt be a great grief to you. But your grief may come too late. Let me affectionately and earnestly entreat you to consider how much kind attention has been shewn to you, by many, who have been desirous to have you well qualified for the missionary work ; how much money they have expended for this purpose ; how many good prayers they have offered up for you ; how high their pious hopes have been raised respecting you.

Can you then be willing to grieve and dissappoint them ? They love you ; they feel a tender concern for your red brethren ; they are devoutly desirous to have you a good missionary, to have you conduct yourself in such a manner as to be under the best direction and

the best advantages for your future usefulness. If you will return to them with a good temper, they will rejoice to receive you, and to do everything in their power to promote the great object to which you profess to be devoted. Be entreated, then, to return and make their hearts glad. At least, write to me without delay, and let me know explicitly what your engagements are, what you mean to do, and on what we may depend respecting you. Reflect seriously; act in the fear of God; do nothing rashly. There is no time to be lost.

Your friend, with affection and esteem,

SAMUEL WORCESTER,

Cor. Sec. of the A. B. C. F. M."

In November, 1814, the celebrated case of the Norris Will was argued in the Supreme Court of Massachusetts, held in Salem. It was a time of great excitement. The utmost interest was taken in the result of the mighty effort *to break the will*. Hon. H. G. Otis was the principal advocate for the defendants, and Hon. Samuel Dexter was the champion of the plaintiffs. The decision in favor of the will, was delivered at Boston, April 1, 1815, and gave the friends of missions new ardor and hope. They assured themselves, that funds would not be wanting, and that the credit of the Board would soon be established upon a foundation, which would be of invaluable assistance, in negotiating bills for the payments of salaries, and for defraying other expenses of the missionaries. The event has so proved. And such has been the management of the pecuniary concerns of the Board, that a draft upon the Treasurer has been honored at sight, in all parts of the commercial world.

Mr. Dexter exerted all his power, as if not merely doing service to his clients, but as if discharging an

imperative duty, which he owed to the public.* He made no secret of his purpose or his hopes. Passing down the stairs of the Court House, in company with Dr. Worcester, he took him by the arm, exclaiming with great excitement, "Well, Doctor, *I am determined to kill this will!*" Others enjoyed, and the lawyer himself was thrillingly delighted with his retort:—"I had no doubt, Sir, of your *murderous* intentions!"†

In his Sermon on "The Commission and the Object of the Gospel Minister,"‡ delivered at Dedham, April 26, 1815, "two important sentiments" were "presented for contemplation: I. To the ministers of Christ, God has solemnly intrusted the Gospel. II. It

* With others of a certain class, he may have felt, that the gift of \$30,000 to the A. B. C. F. M., and of \$30,000 more to the Theol. Sem. at Andover, was full proof of *stupidity* or of *insanity!*

† This was in manner as unexceptionable, as his reply to the question of a ministerial brother:—"May I ask you, Sir, *how old you are?*"—"Yes, Sir. *Please to proceed.*"

A professional gentleman, who had the highest respect for his intellect and integrity, but not much love for his theological opinions, was one day coming out of a book auction, just as he was entering. "I have been buying more *heresy*, Doctor?"—"I thought, that you had heresy ENOUGH already!"

He was equally prepared for "an angry man," or "a fool," who was to be "answered" or "not." For instance, when riding abroad in a time of deep snow, he was ascending a hill, while half buried in his cloak, and intently conversing with one of his theological students. A teamster, with a loaded sleigh and two horses, had begun to turn out, and perceived that the other sleigh kept straight on. The first that Dr. W. and his companion knew of the nearness of such a neighbor, was from a thundering volley of abuse, with cursing and swearing. He instantly rose up, to his full height, and looked upon the man and the scene. "Stop! stop! my friend. Don't be in a passion. Just be composed, and there will be no harm. *I can take you, and your sleigh, and your horses, all out together!*" If the man had been a bar of iron thrust from a furnace into the snow, he would not have cooled any sooner.

‡ At the ordination of the late William Cogswell, D. D. Text, 1 Thess. ii. 4. The pastor elect studied Theology with Dr. W. His "Theological Class Book" is alone no uncertain proof, that he had not studied in vain. Few men have been more amiable, devout, benevolent, and useful.

is incumbent on them to execute their ministry, not as pleasing men, but God. * * The principal part of the commission of the apostles was the preaching of the Gospel, with the administration of the ordinances." * * By authority of Christ, they committed the same "ministry to other faithful men," so that those, "who have been called by the grace of God, and the indications of his providence to this great and good work, and who are duly, 'by prayer and the laying on of the hands of the presbytery,' consecrated to it, are as really now 'approved of God to be intrusted with the Gospel,' as were the apostles of the Lord in the beginning of this glorious dispensation."

"They should execute their ministry not as pleasing men, but the heart-searching God. * * 1. Because they are the servants of God. * * 2. A due regard to the *character*, which it becomes the ministers of Christ to maintain, requires that they seek supremely to please God.

Far be it from the preacher, in this holy place, and in the presence of Him before whom the seraphim cover their faces, to minister to the pride, or the vanity of himself, or of his brethren in the sacred office. Pride befits not man:—least of all does it befit the ministers of Him, who, though 'he thought it no robbery to be equal with God, yet made himself of no reputation,—appeared in the form of a servant,—and was meek and lowly in heart.'—Pride, however, is one thing; true dignity is another: nor is true dignity in the least incompatible with the most profound humility. The man Christ Jesus, meek and lowly as he was, yet maintained a dignity, a holy majesty of character, which impressed all around him with awe. His ministers should be like him: like him in humility; like him too in purity and dignity. Both the one and the other become their high and sacred office.

Let this office be regarded as it may, by those who

seek honor from men, whose views are limited to the objects of time, and who are dazzled with the glittering pageants of the present world; yet by those who seek honor from God, who look not on the things which are temporal, but on the things which are eternal, and in whose eyes the splendors of this world are eclipsed by the glories of the kingdom of heaven, the office of the gospel ministry will ever be held in high and unrivalled estimation. We honor the pursuits of science and of literature; we respect the men who study, and labor, and suffer for the temporal good of mankind; we venerate the offices of magistrates, of legislators, and of those, who lead the arms of their country in just and honorable warfare: but we award far other honors to the apostles of Jesus Christ, and to their successors of the same spirit and in the same work,—who have imbibed wisdom at the fountain head, and have taught the philosophy of heaven; who, renouncing the world, have counted it their highest joy to impart the light of salvation to those, who were in darkness and in the shadow of death; and who, with weapons, not carnal, but spiritual, have beat down the strong holds of the powers of darkness, triumphed over spiritual wickedness in high places, taken the prey from the mighty, and rescued the captive from the terrible, and conducted the hosts of God through a wilderness of dangers to the mansions of immortal glory. Their ‘witness is in heaven, and their record is on high.’ The monuments which they have raised up—the immortal beings, turned unto righteousness and saved from perdition by their instrumentality, ‘shall shine as the stars forever and ever,’—after the vaunted systems of philosophers, the labored fabrics of statesmen, the splendid trophies of heroes, and the lofty thrones of princes, shall have perished in the wreck of the world.

The purity and elevation of character, suitable to an office and a work so holy, and of such transcendent importance, can be attained and supported only in the way of seeking, supremely to please God.”

“In this way only,” it was further said, “will the minister of Christ have an *object*, definite and fixed;” “act upon *principles* and *rules*, of sufficient correctness, purity, and authority;” and “hold in view *a standard of excellence* sufficiently high.” * * “The more the Christian minister seeks to please God, the more sensible will be his need of the Holy Spirit’s sanctifying influences and gracious aids.”

“3. They who are entrusted with the Gospel, should make it their supreme care to please God, because it is of the highest importance to their success in the sacred work.”—“The minister of Christ who truly seeks to please God, must ‘be himself an example to his flock, in word, in conversation, in charity, in spirit, in faith, in purity;’ * * will studiously take heed unto his *doctrine*, and be earnestly solicitous to preach the truth as in Jesus. * * He will never cease to study the holy book, which contains those treasures of truth and grace, with which, as a steward, he is solemnly entrusted. * * In this great work of dividing the word of truth, he will be *serious* and *affectionate*, *earnest* and *faithful*. * * Correspondent to the preacher’s seriousness and tenderness, earnestness and faithfulness, will be his *style* and his *manner*. * * Finally, he will evermore *rely* for success in his work, *on the Holy Spirit*.”

If the preacher had forgotten to adapt his message to different classes of hearers, according to his knowledge or belief of what would be “a word spoken in due season,” it would have been an unusual event in his ministry. “On whatever topic men may preach,” he testified,—“if the glorious doctrine of ‘redemption by Christ Jesus, *whom God hath set forth to be a propitiation, through faith in his blood,*’ be kept out of

sight,—their preaching will be essentially defective; and however pleasing it may be to men, it cannot be pleasing to God." It will be thus, whether they "preach repentance towards God," or "faith in the Savior," or "love to God," or "good works," and though they "receive the highest applause, for their displays of talent, of learning, and of eloquence."

"With this view of the Gospel, the minister of Christ, who truly seeks to please God, will be deeply impressed; and under this impression, he, like him who once 'destroyed the faith which afterwards he preached,' will seriously 'determine with himself not to know any thing among his people, but Jesus Christ and him crucified.' Not that he will always dwell directly upon this point; but this will be steadily in his eye, on whatever topic he treats; this will be his polestar, whatever discussion he pursues. It will not then be his labor to fritter away the great principles of the oracles of God; or to torture the Scriptures upon the rack of modern criticism, until he compel them to speak a language accommodated to the tastes or the opinions of men. It will not be his great care 'to take away from the people the key of knowledge;' or dexterously to show them that the great mysteries of godliness, the types, the prophecies and the doctrine, relating to redemption by the blood of the crucified Immanuel, and to renewal unto holiness, by the Spirit of God, are mere oriental figures—fictions of heated eastern imaginations; which, touched with the magic wand of the biblical critic, dissolve into thin air, and leave the deluded beholders to wonder that they ever supposed there was any reality in them. He will not exalt reason above revelation. 'He will not be as many who corrupt the word of God,'—'false apostles, deceitful workers, transforming themselves into the apostles of Christ: and no marvel; for Satan himself is transformed into an angel of light:'—but 'renouncing the hidden things of dishonesty, not walking in craftiness, not handling the word of God

deceitfully,' he will endeavor, by the plain and faithful 'manifestation of the truth, to commend himself to every man's conscience in the sight of God.' "

This Sermon abounds in practical suggestions, on every important point of ministerial duty. It could scarcely be read too often, as a manual for a faithful pastor's daily walk. No minister of Christ ever preached a sermon, which, however unconsciously and undesignedly, was more truly and perfectly a mirror reflecting his own likeness. This would be the concurring opinion of all who had enjoyed his acquaintance and confidence, in public and in familiar scenes, as did he who was that day inducted into the "immense responsibility" of the sacred office.

An illustrative testimony, communicated but a few days since, is the more to be valued, because from an intelligent and careful observer of men, and who had much more than common means of knowing the real character of Dr. Worcester.

"Controversy was not his element. He had no fondness for it. But when he saw a *secret* process going on, undermining and displacing from the creed of the Congregational churches of Massachusetts, the Divinity and the Atonement of the Savior, and other kindred truths of the Scriptures, his spirit was deeply moved. Although one of the most decided friends of free inquiry, that I ever knew, rejoicing most devoutly in all legitimate Biblical Criticism—having no sympathy with a narrow, uncharitable, and denunciatory spirit—he could not witness with indifference a disrespect of the Inspired Writings, arrogant speculation, a covert or open attack, 'as might be judged proper,' upon those doctrines, which he believed to lie in the foundation of the Gospel, and to be the faith of the Fathers of New England and of the Church of Christ in all ages.—I well remember his being present on one

occasion, where the preacher, with the weapons of ridicule, assailed the doctrines of human depravity and regeneration by the Spirit of God. He was exceedingly grieved. In the evening of the same day was his regular weekly service in the vestry. He read and expounded the 2d chapter of the Epistle to the Ephesians. I distinctly recollect how strong were my convictions, that I had no other alternative, but either to dismiss my reverence and belief in the Bible, and take the views presented in the sermon in the morning,—or receive as the teaching of Inspiration the exposition, which in the evening was given by Dr. Worcester.

I always felt the greatest confidence in his instructions. His mind was so well balanced; his sermons were written with so much care and accuracy; he was so ardent a lover of truth and so Scriptural a Teacher; seeking so devoutly to find not only the thesis, but also the conclusion in the Word of God. Hence he was no extremist, no party man; but determined to believe all which the Bible unequivocally teaches, and nothing else. He did not covet the glory of proud, systematic concinnity, but ‘in simplicity and godly sincerity’ to ‘do nothing against the truth, but for the truth.’ I have never known a preacher, who more equally commanded the profound attention of the humble christian, and men of intellect and cultivated taste. I have repeatedly seen men of this class,—not of his congregation and entertaining different religious opinions from his own,—listening with the utmost attention to his sermons on the Sabbath. Our lamented fellow-citizens, Bowditch, Saltonstall, and others, might be named.”

“JOYFUL NEWS OF PEACE,” was a memorandum by Dr. Worcester, Feb. 13, 1815. “14. In my study engaged in preparing a plan for Consociation of churches. 15. Rode to Charlestown to meet Committee on the subject of Consociation,” &c.

The desirableness of some reform in the administration of the Congregational system of Massachusetts,

had long been felt in different parts of the State. It was the opinion of enlightened and wise men among the orthodox clergy, that, in regard to the usages of Councils, and in other respects, a modified form of *Consociation*, on the general plan of that in Connecticut, would have great advantages, in promoting the purity, peace, and stability of the churches. The subject came up in the meeting of the General Association, June, 1814, and was referred to a Committee, of which Dr. Morse was the Chairman, and Dr. Worcester one of the members.*

The Committee prepared a very able Report, after much inquiry, as suggested by "a document,† purporting to have been approved by delegates from several Associations, at a meeting in Boston in 1705, and confirmed by the Convention in 1706." Their report was submitted in 1815. The subject was again considered, in 1816, after it had been laid before the churches, through "the printed Minutes" of 1815;—and a vote was passed, approving the report of the Committee, the year previous, as "according, in its general principles, with the examples and precepts of the New Testament. And in those parts of the Commonwealth, in which the sentiments of ministers and churches are favorable to its adoption, this Association," it was further declared, "have no objection against their proceeding immediately to organize themselves into a Consociation upon the general principles of said Report."

This movement was not very generally favored. There were suspicions awakened, as if the liberties of

* Other members, Dr. Austin, Dr. Woods, Dr. Lyman, Rev. Enoch Hale and Rev. T. M. Cooley.

† Published in Panoplist, July 1814. See same work, 1815, and 1816, for other documents to which allusion is made.

the churches were in danger. And as might have been expected, the "liberal divines" and some of the liberal "*laymen*" were not indifferent to the possible results. The plan was a failure.

Dr. Worcester's part in it was not of his own seeking. He was, in fact, subordinate, yet his mind and his pen had some hard service, giving form and character to the Report, which, it has been recently said, "is a document of permanent value." *

A few years later, there was a conviction in the minds of some, that another movement for the same object would be more successful. And this remark may be all that is needful, to explain the occasion of a characteristic and somewhat confidential letter to

Rev. Lyman Beecher, D.D., Litchfield, Conn.

"Salem, Feb. 9, 1820.

Rev. and Dear Brother,—

* * I have considered the case, as it has been represented by you, and my own mind is decided. I am not quite certain, that, 'by private correspondence and influence the contemplated organization' could be 'pushed into being.' If it could be, I have still less confidence in its answering the desired purpose.

Two of the most mischievous demons of New England, are Jealousy and Envy. They have scarcely less possession, it would seem, even of Christians, than of men of the world,—of *ministers* than of the most ardent aspirants for secular preferment and distinction; and they are of a kind, I am ready to believe, that go not out by any means less efficacious, or less mortifying to what naturally dwells within us, *than fasting and prayer.*

At the time of our deliberation at Northampton, I did entertain the hope, that a better spirit had attained to such prevalence, or that a sense of the importance

* Minutes of Gen. Asso. 1851, p. 23.

of uniting for the security and promotion of the common cause had come to be so extensively and so clearly felt, that a plan such as we then thought proper to propose, would commend itself to general acceptance and favor. Not, however, that I was without serious apprehension of its being embarrassed, obstructed, and rendered of little utility in prosecution. But from the trial which has been made of the state of feeling, I am convinced, that the plan is not feasible,—at least that it will cost more than it is worth,—and therefore, that it is the part of wisdom to withdraw it with as good a grace as possible.*

The purpose, however, which that plan was intended to answer, must not be abandoned. There must be a union of heart and of counsel, which, under favor of the Supreme Disposer, and though like Him invisible,—will exert a pervading, combining, and directing influence,—producing order and harmony and strength and stability and efficiency in the New England churches. The necessity of this I have long felt; and long have I been saying to my confidential brethren in this quarter, ‘We must have a Committee of general safety.’

There is not, I believe, another portion of the general church,—not another mass of Christians,—at all to be compared in numbers with that of New England, which has so little of form and organization. As it is, however, it is a mass which manifests incomparable energies; and far am I from wishing it to be brought into any form or organization, which would tend to make it a passive machine. Let not these energies be embarrassed by too much regulation; but let them,

* The failure of “the plan” to which this letter refers with such intimations of regret, must undoubtedly be ascribed to those causes or influences, which, in the form of principles or motives, have far more sanction from self-love and repugnance to control, than from sound reason and scriptural wisdom. The Report to the General Association in 1815, recommending the Consociation system, *should be read* by some who testify of things, which they have need to be taught more perfectly.—It may be added in a word, that some pamphleteers, “liberal” *with a vengeance*, were out against the doings of the General Association. In diverse ways, the Unitarian Controversy powerfully affected the whole subject.

while preserved in all their freedom and all their freshness, be skillfully harmonized, and wisely directed. * *

Such, my dear Sir, is my present opinion. If it accord with yours, it will remain with you to do much for carrying it into effect. The 'confidence and affection,' which you so kindly express, lay me under obligations too tender and too sacred, to be lightly regarded. Most sincerely, Dear Brother, do I reciprocate the one and the other. To 'lean' on me, would be, I am afraid, to lean, if not on a broken, yet on a slender reed. But such, as by the grace of God, I am, or shall be, I beg you to be assured of my readiness to afford you whatever aid I can,—stipulating, however, that the leaning be mutual.

Most sincerely and affectionately, Yours,
SAMUEL WORCESTER."

For the Annual Meeting of the Mass. Miss. Society, May 30, and 31, 1815, Dr. Worcester's Report in behalf of the Trustees,—like those preceding and following,—was in the same elevated, glowing style, and according to the same admired method or model, which had already given so much distinction and influence to the Reports of the Prudential Committee of the A. B. C. F. M. The death of "the lamented Drs. Hopkins and Strong, both of whom were among the founders of the Society," having been duly noticed, the Report passes to a comprehensive and very interesting review of the labors of the missionaries of the Society, in Maine, New Hampshire, and Vermont. A prominent place was assigned to the exploring and missionary tour of Messrs. Mills and Smith, with expressions of approval and confidence, as "productive of much good," and "leading the way," as it did, "for more enlarged exertions in favor of our western brethren, than had heretofore been made." * In conclusion,

* In *Panoplist and Missionary Magazine*, 1815, May and June Numbers, —there is "a more complete account of their interesting mission." May 29,

it was said, "if our operations have not equalled our wishes, they may have exceeded our expectations; and we have reason for thankfulness that they have been so considerable in extent, and so encouraging in success."

"We have reason for thankfulness to the glorious king of Zion, that we have been made instruments in saving some of the souls for whom he died, from eternal destruction; in strengthening the faith and animating the hearts of many of his friends, widely scattered abroad; and in dispersing the precious seed of his word through extensive regions, for the benefit not only of the present generation, but of generations to come, and for a future harvest, as we may humbly trust, to the glory of his unspeakable grace. We have reason for thankfulness that we are allowed a share in that great movement of the Christian world, which so remarkably distinguishes the present age; a movement as with one common and mighty impulse, to impart the word of life unto all the nations and families of men upon earth. 'This is the Lord's doing, and it is marvellous in our eyes.' And while we devoutly hail it as a sure and animating prelude to the long prayed-for day, when all people shall see the salvation of God, and the world shall be filled with his glory; we should be quickened to fresh zeal, and increased activity in co-operating with the many thousands of our brethren in this country and in other lands, for the advancement

the Trustees of the M. M. Society, "Resolved, That a Committee of three be appointed to correspond with other Missionary Societies, at discretion, respecting a mission to the Western Territories; and to appoint or send a missionary or missionaries into those regions, if in their judgment it be expedient," &c. The President, Secretary, and Treasurer, were appointed the Committee. In November, the Committee reported the "appointment of Rev. Daniel Smith, as a missionary for twelve months, to perform his services, partly at New Orleans, but principally at Natchez and vicinity."

The Committee, charged with the superintendence of the tour above-mentioned, had taken the responsibility of sending forward Messrs. Mills and Smith, before ascertaining what aid might be expected from other Societies, and thus "saved much delay, if not the mission itself from being defeated."

of this great and blessed work. The harvest truly is great, and the laborers as yet comparatively few. But the Lord of the harvest has heard the prayers of his servants; and already the showers of his grace are descending around us, and particularly on our public seminaries of learning; and giving the pleasing hope that he will soon send forth many laborers, such as he will assuredly own and bless. To him be everlasting praises rendered; and to his service for the advancement of his cause, be all our hearts, and all our powers, and all our means, unceasingly devoted." *

While preparing his able Report for the M. M. S., Dr. Worcester was also preparing with great diligence for the ordination of the missionaries, who had received an appointment for Ceylon. The occasion was anticipated, with hardly less of devout emotion, than that of Feb. 6, 1812. And as the first company were consecrated to their work at Salem, there was a special appropriateness in the designation of Newburyport,—the residence of Dr. Spring and Mr. Bartlet,—for the consecration of the second.

The new charter of the E. I. Company went into operation, April 10th, and "recognized the duty of the people of Great Britain, to promote Christianity in India." But the liberty to send missionaries was subject to such restrictions of the local government, that "the real opening of continental India to Christian Missions" was not made, until after a noble defence of the American Missionaries, by the Hon. Charles Grant, Esq., formerly Chairman of the Court of Directors of the E. I. Company. †

* Pan. and Miss Mag., Aug, 1815.

† The Directors were about to pass a motion, requiring a removal of the missionaries from the Company's possessions, and censuring all their officers and servants, who had in any manner afforded them assistance. Mr. Grant demonstrated, that the Directors had no such power, as they claimed. "And

The decision of the Court in favor of Messrs. Nott and Hall, was communicated to them, so late in 1815, that the Prudential Committee were yet held in suspense and solicitude, when the resolution was taken for a new mission to India. Dr. Worcester, however, had received a letter from Rev. Mr. Burder, of the London Society, encouraging a hope, that the missionaries would be allowed to remain.

As no unessential part of the preparation for the services at Newburyport, June 21st, a "Missionary Notice" was issued in March. Three missionaries were then under appointment for Ceylon, Messrs. Richards, Poor, and Bardwell; and Messrs. Warren and Meigs were to be ordained with them, but, at this time, were expected to be sent to prepare the way for the missions to some of the Indian tribes of our country. The "Notice" contained a full statement of the reasons, which had led the Committee to their "resolution, after serious and prayerful deliberation." "*The expediency of females being attached to missions*, in some parts of the heathen world, was argued, as if strong objections were known to exist, and as if in the present undertaking, it was very desirable to remove all doubt respecting the "fair prospects" of the "great usefulness" of such companions and helpmates.*

in what they had contributed" to the decision of the Court, "the Board and its missionaries had done a great work, and had earned the lasting gratitude of India, and of the Christian world."—*History A. B. C. F. M.*, Chap. VI.

* There are *clergymen*,—who have reared large families,—that even now question the expediency of sending *married* missionaries; because *so many more might be supported, if not married!* In a note to the above "Notice," it was said,—“All the arguments in favor of the marriage of the clergy, generally, can be urged in favor of the marriage of missionaries. * * Those Christian duties, which result from the relation of husband and wife, parent and child, and master and servant, can never be so well inculcated, nor so well understood by a solitary man; removed far from Christian society, as by persons who sustain these relations in a well organized family; but, particu-

The Island of Ceylon,—the ancient Taprobane,—was described “as a most eligible field for missionary labors,” according to Dr. Buchanan, in his *Christian Researches*, the letters of Mr. Newell, and other testimony.

“Such is the field to which the mission now in view is intended to be sent; and which at this moment most earnestly solicits the liberality of all, who wish well to the most important interests of their fellow-men. The outfits of this mission, the expense of conveying the missionaries to their destined field, and the advances suitable to be made to them for their establishment and support there, are estimated at seven or eight thousand dollars. Nearly as much as this, when our mission was fitted out three years ago, was contributed in *three or four weeks*, and within a very limited district of our country. If a similar liberality be displayed in the *three or four months*, which may elapse before the departure of the missionaries now to be sent out, there will be no occasion to diminish the present productive funds of the Board. This cannot fail to be regarded, by all the friends of the glorious cause, as vastly desirable; if they at all consider the necessary *permanent expense* of supporting so many missionaries as we shall have in the East, and especially if they also consider, that it is now in serious contemplation to commence, as soon as possible, a missionary establishment in the Missouri Territory, and another in South America, for the benefit of the aborigines of our own continent, who have so many powerful claims on our Christian benevolence.* The missionary work has long been ob-

larly, these duties cannot be *exemplified before the heathen* unless by missionaries, who are married to well educated and pious females, who have formed all their habits and modes of thinking in a Christian country. This is a point of immense importance, and is not sufficiently attended to, by those who give a cursory glance at the subject,” &c., &c.

* A note refers to the difficulties heretofore experienced in attempting to Christianize “the barbarians of our own continent,” chiefly “from the vices of our dissolute countrymen, who visit them for the purposes of trade,” &c.

“American settlements are extending on the Mississippi, and its tributary

structed by the war; by the return of peace the obstructions are removed; doors are opening in various directions; every thing invites and urges to the most zealous and vigorous operations. Shall pecuniary means be wanting? Are there not many, very many, who have been waiting impatiently for an opportunity to contribute, with the prospect of having the fruits of their liberality immediately applied to the desired object? Such an opportunity is now offered. In what way can the people of this favored land better testify their gratitude to the Giver of every good gift, for the blessing of peace so mercifully restored to them, and for their many distinguished privileges, than by liberally contributing to *spread the glad tidings of peace on earth and good will to men*, which he has sent to this guilty and miserable world, at the expense of his own Son's blood? Who that professes a regard for Christianity, has a heart so untouched with benevolence, as to contribute nothing?—Who will not contribute what he can, and do what he can, to induce others to contribute? *The Lord hath need*—hath need of a portion of what He hath bestowed upon the stewards of his bounty—for the furtherance of his great design of saving those, who are ready to perish. From his throne in the heavens, He looks down to see whose hearts and whose hands are open—open to that glorious object, for which He descended from the bosom of his Father to these abodes of sin and misery, and yielded up his life on the cross. He will not overlook the widow's two mites; He will not fail amply to recompense the most liberal offerings of the wealthy. *He loves the cheerful giver.*

By order, SAMUEL WORCESTER,

Clerk of Prud. Com. of A. B. C. F. M.

Salem, March 22, 1815."

streams. The tomahawk is now buried. We ardently pray, that it may never be seized again. Authentic information is received, that some of the principal men in our border settlements would foster a mission to the Indians. Let this favorable season be gladly embraced. Let all, who love the Lord Jesus Christ, pray earnestly that his Gospel may speedily be preached, with divine effect, from the Mississippi to the Pacific Ocean."

Mr. Evarts "congratulated" Dr. Worcester, "on having as good an opportunity as could ever be expected in a whole life, to make a strenuous effort in favor of the good cause. If God should smile on our endeavors, a good missionary Sermon before our Board will speak long after its author shall be removed from this world."* And so it has proved.

"On the appointed day the missionaries were ordained, at the Presbyterian Church† in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord and Savior, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God."‡

* Letter, March 31, 1815. Life of Evarts, p 107. He also proposed the celebration of the Lord's Supper, as "the occasion would be solemn; the season of the year inviting; the concourse of ministers and private Christians great," &c. He afterwards said: "*The scene was novel in this country, and was uncommonly solemn and affecting. To many, we trust, it was a season of sweet communion with their ascended Savior, and long to be remembered with gratitude,*" &c.

† One of the very largest in the Commonwealth.

‡ Report, &c. A. B. C. F. M. Sept. 1815.

The Sermon at the ordination of the second band of missionaries from America to Asia, was generally received by Dr. Worcester's intimate friends, as "the *best* of all his best." Much as he was moved in May, 1809, when discoursing of "The Wisdom of God," before the Mass. Miss. Society; and ardent as he was in his Vindication of "The Kingdom of the Messiah," January 1813,—he now left no one in doubt, that his whole soul entered into the occasion of the 21st of June, 1815,—as if the most responsible and yet the most delightful occasion of his life, when himself "the chief speaker." He was welcomed with every token of kind and reverent regard, when he rose up* to announce his text, "*Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry;*" and with the same "manner of spirit" as that of "Paul on Mars Hill," commenced "A CHRISTIAN SURVEY OF THE PAGAN WORLD."†

* He was almost literally in sight of the burial-place of his "reverend and godly" ancestor, at Salisbury; while beneath his feet were the sepulchre and the unperished bones of Whitefield.

† "Paul on Mars Hill, or a Christian Survey of the Pagan World. A Sermon, preached at Newburyport, June 21, 1815, at the ordination of the Rev. Messrs. Samuel J. Mills, James Richards, Edward Warren, Horatio Bardwell, Benjamin C. Meigs, and Daniel Poor, to the office of Christian Missionaries," &c.

See Pan. and Miss. Mag. June 1815, for a notice of the ordination, by Mr. Evarts. After "an appropriate anthem from the words, 'Arise, shine, O Zion,' &c., Dr. Morse implored the divine blessing. The consecrating prayer was by Dr. Spring; the charge, by Dr. Dana, of Newburyport; the right hand of fellowship, by Rev. J. Edwards, of Andover; "and the services were concluded by a fervent address to the throne of grace by the Rev. Edward Payson, of Portland."—Those who officiated, by prayer or address, in the communion services, were Dr. Payson, of Rindge, N. H., "the aged and venerable" Mr. Morrison, of Londonderry, N. H., Drs. Dana and Parish, and Rev. Professor Stuart. The hymn sung was that of Watts, (B. III. 13.)

How sweet and awful is the place
With Christ within the doors—

* * * *

Pity the nations, O our God,
Constrain the earth to come; &c.

His exordium might not have been *missed*; but like other parts could not well have been spared. Every sentence had its place and purpose, in the entireness and completeness of his plan and finished execution.

“ The history of the first propagation of Christianity eminently deserves the attention of all men. Singularly interesting in its subject, it is replete with various and momentous instruction. It furnishes ample and most decisive evidence, that the Gospel is from God ; it affords opportunity for bringing many different and discordant opinions to the test of fact ; and it shows in a strong light the fallen condition of mankind, the necessity of a special interposition of Heaven for their recovery, the wisdom and the benignity of the divine dispensations, and the sovereignty and plenitude of divine grace.

The Apostle of the Gentiles, after planting the Gospel in many provinces of Asia, passed over into Europe, and preached with success in Macedonia, particularly at Philippi, Thessalonica, and Berea. In each of these places flourishing churches were planted ; but in each he met with determined opposition, and violent persecution. Driven from Macedonia, he directed his course southerly into the province of Achaia, and came to Athens ; whence he sent back an order to his two assistants, Silas and Timothy, to come without delay, and join him there.

Athens was the light of Greece, and the glory of the gentile world—Her heroes, statesmen, and sages—her poets, orators, and artists, were renowned in all nations ; and their renown has descended to our day, and will descend to latest time. Though, when visited by the apostle, she had passed her meridian ; yet even then she was the mistress of science, the model of taste and refinement, the acknowledged and venerated preceptress of the Roman empire. To a literary, philosophic, or curious mind, no place on earth could have been more interesting. Monuments of other times, and works of late production ; temples, statues, and

paintings ; schools, books, and musea ; scholars, artists, and connoisseurs, came from different countries for improvement or amusement, and enjoying the luxuries of learned or of polite leisure ;—all these would solicit attention, and offer rare and diversified entertainment. Paul is universally allowed to have been a scholar, and a man of taste ; and from the vigor of his faculties, the warmth and culture of his mind, he must have been eminently susceptible of the impressions of the objects and scenes around him at Athens. He knew well where he was, and his mind was awake ; but his observations and his feelings were widely different from those of the mere philosopher, critic, or man of the world. He knew that he was at the very centre of earthly glory, amid the proudest monuments of the human faculties ; but in the light of that glory, and by the aid of those monuments, he saw human nature in most deplorable degradation and wretchedness ; without God, without holiness, without happiness ;—following after vanities, feeding on wind, and perishing in its own deceptions and corruptions. He observed that, with all its dazzling splendors, that far-famed city was wholly given to idolatry ; and *his spirit was stirred in him*. His emotions were such as not to be repressed ; his holy zeal was raised to a fervor, not to be restrained.

It cannot, my brethren, be unsuitable to the present occasion, to consider more particularly the cause of the strong emotions, which the apostle, when at Athens, felt ; and then to contemplate what he was impelled to do, and the effect which ensued."

While "considering the cause of the strong emotions" of the apostle, he unrolled a luminous, but terrific panorama of ancient idolatry, immorality, and ungodliness, by which every one could see at once, that "all classes of the people were infected with the vices, were sunk in the corruptions, so strikingly depicted by the apostle in the first of Romans, and elsewhere. They lived without God in the world, were devoted

to their idols, were enveloped in darkness, were immersed in pollutions, were emphatically dead in trespasses and sins. Such was the state, in which the apostle saw the whole city of Athens; and such was the cause of his spirit being stirred in him."

* * * * *

" 'Ye men of Athens,' said he, 'I perceive that in all things ye are too superstitious;' *exceedingly addicted to the worship of invisible powers.* The word which he used was ambiguous, and might be understood by them as expressing a trait of character, which they could consider, not as reproachful, but as highly honorable to them. 'For as I passed by, and beheld your devotions, I found an altar with this inscription: *TO THE UNKNOWN GOD.*' So great was their addictedness to the worship of lords many and gods many, that they could even erect an altar to one, of whose character, being, or even name, they had no certain knowledge. 'Whom, therefore, ye ignorantly worship, him declare I unto you.' You suppose me 'to be a setter forth of strange gods,' and demand of me information respecting them; but he, to whom your mysterious altar is inscribed, is the God whom I serve. Him would I make known unto you; and what relates to his will and worship is the 'new doctrine' which I preach.

The supreme Deity is the Creator of all things visible and invisible; for the world neither existed from eternity, as some of your wise men have supposed, nor was formed by Chance, or by Fate, as others have imagined. But the 'God who made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.' This Infinite Being, the Maker, the Possessor, and the Sovereign of the universe, will not limit his presence, or his abode, to any structures, however magnificent, erected by man who has his habitation in the dust. He inhabiteth eternity; and the heaven, and heaven of heavens cannot contain him. 'Neither is he worshipped with men's hands, as though he needed any thing.'

Neither temples, nor shrines, nor sacrifices, nor oblations—no accommodations which men can provide, no services which they can render, are needed by him, for his own convenience, or happiness, or glory. In him all things consist, on him all creatures are dependent; and ‘he giveth unto all, life, and breath, and all things.’—‘And he hath made of one blood all nations of men, to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitations.’ All men are his creatures. All the nations and families of the earth, by his almighty power, and under his beneficent providence, have proceeded from one common stock; and the periods of their lives, and the boundaries of their dwellings, are all ordered by him, according to the eternal counsels of his sovereign wisdom. He, therefore, should be acknowledged and adored by them all, as their common Father and God; and he has so determined their times, and their habitations—so ordered the arrangements of his Providence, as, from age to age, to exhibit most striking proofs of his being and perfections; ‘that they might seek the Lord, if haply they might feel after him, and find him;’ that, amid the darkness and delusions of their apostacy, they might have fair opportunities and powerful inducements so to exercise their faculties, as, by the notices given them of ‘his eternal power and Godhead,’ to be led back to the knowledge and worship of him. This, in his benevolence, he has done, ‘though he is not very far from any of mankind;’ as, were it not for moral alienation and blindness, all would perceive; ‘for in him we live and move and have our being.’ Accordingly ‘certain of your own poets have said, *We all his offspring are.*’

‘Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto an image of gold, or of silver, or stone, graven by art and man’s device.’ Thus to ‘change the glory of the incorruptible God,’ the fountain of all being and sum of all perfection, ‘into images made like to corruptible men, and to birds and quadrupeds, and reptiles,’ is infinitely dishonorable to him,—infinitely derogatory to

our own divine origin and proper dignity. Vain imaginations, however, have for ages prevailed ; ‘and the time of this ignorance God winked at.’ It was the purpose of his sovereign wisdom, that opportunity should be afforded, amid various changes of times and circumstances, for the exertions of human reason ; that a fair experiment should be made, whether, by their own wisdom, fallen men would, or could, recover themselves to the true knowledge and worship of their Maker ; and in pursuance of this high purpose, He allowed the gentile nations, to follow their own devices, and to go in their own ways, without any special interposition, for instructing them by messengers divinely commissioned, and without those signal manifestations of his holy displeasure, which otherwise might have been expected.

The period allotted for this important purpose is now come to a close. The great experiment has been made, and the awful result is manifest. Your own mysterious inscription, *TO THE UNKNOWN GOD!*—an inscription on the loftiest tower of philosophy,—is a solemnly monumental and most decisive attestation, that *‘THE WORLD BY WISDOM KNOWS NOT GOD!’*

Arrived at this momentous crisis, the course of divine dispensations is now changed. A new and most interesting era has commenced ; a new and most stupendous scene is opening upon the world. No longer winking at the ignorance, the delusions, the corruptions of the idolatrous nations, ‘God now commandeth all men every where to repent.’ Under his commission, his messengers are sent forth to proclaim his name, to testify his truth, to publish his salvation :—‘to preach to the Gentiles, as well as to the Jews, repentance towards God, and faith in his Son Jesus Christ.’ And to give to this great commission the most impressive sanction, ‘He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto men, in that he hath raised him from the dead :’—a fact of the most weighty import, attested by the most decisive evidence, and solemnly

proclaimed, as an irrefragable proof of the divine authority of the new doctrine which I now declare unto you.

This, my brethren, was a discourse, such as before had never been heard at Athens. Short as this abstract is, (for it is doubtless only an abstract of what the apostle delivered,) it presents more of just views of God, and of sound religious doctrine, than was to be found in all the writings of the wise men of Athens, and of the whole gentile world; without any of those disgusting adulterations,—those mythological vagaries, sophistical subtilties, or panderly accommodations to human depravity, which spoiled their best systems, corrupted their purest doctrine, vilified their highest gods, and debased their wisest men. In a manner, clear, forcible and sublime, it asserts the being, the unity, and the perfections of God; his creation of the world and all things therein; his sovereign providence, extending to all nations, creatures, and events; the common relation of all men to him as their original Father and rightful Disposer, and to one another as his offspring and of one blood; their common dependence upon him for life, and breath, and all things, and their common obligations to acknowledge, serve, and glorify him. It displays in a strong light the folly, the absurdity, and the guilt of image worship, and of every species of idolatry. It alludes, most impressively, to the forbearance and the wisdom of God, in affording opportunity for a full exhibition of the imbecility and the perversity of reason in depraved human nature; and of the fitness and the necessity of a special interposition of Heaven for the recovery of mankind. It announces, with emphatical distinctness, a momentous change of divine dispensations, the opening upon the world of a new and most interesting scene, and the high authoritative call upon all men, every where, to turn from their vanities unto the living God. It refers, with awful solemnity, to the glories and the terrors of the appointed day, when all men must stand before the judgment seat of Christ, for final audit and

everlasting retribution, In a word, it explodes, at once, all the vaunted systems of gentile philosophy and religion,—the productions of human wisdom in the long succession of ages; and demonstrates, incontestably, the infinite importance to all mankind of divine instruction—of a religion from heaven—of such a dispensation as that of the gospel.*

* * * * *

“Among the many reflections, which this subject cannot fail to awaken in every thoughtful mind, our attention at present must be limited to a few, more particularly appropriate to this interesting occasion.

1. Our thoughts, in the first place, naturally turn upon the moral state of the pagan world.

Upon this subject, more perhaps than upon almost any other of equal importance, do extremely inadequate, and delusive conceptions prevail. Dazzled with the splendors, particularly of ancient Greece, we are apt to perceive but very imperfectly the moral darkness, in which she was enveloped—the moral corruption in which she was immersed. Delighted, charmed, transported, with her stupendous productions of genius, learning and taste, we are ready to imagine that she could be wanting in nothing, which could exalt or adorn human nature, or secure and promote human happiness. How different was the fact, as found by the apostle of Jesus! Amid the glare of Grecian glory, he saw the deep depravity of human nature. He saw, that with all their boasted light, the people of all classes were groping in fatal darkness; that with all their boasted religion, ‘the things which they sacrificed they sacrificed to demons and not to God;’ that with all their boasted virtues, they were ‘given up to the vilest affections and most detestable vices:—that their magnificent temples were scenes of public pollution,—of consecrated abomination in the sight of Him who made the heavens and the earth; that their far famed

* It may be remarked, incidentally, that this mode of re-preaching Paul’s discourse, may serve as a good example of Dr. W.’s ability and manner, in “expounding” the Scriptures.

mysteries were works of darkness, too abominable even to be named; that their inimitable productions of genius and of art served only to give grandeur to debasement, lustre to corruption, and splendid disguise to deplorable wretchedness.

My brethren, is there any part of the pagan world, whose moral state, at this day, is better, than was that of ancient Greece?—any pagan city, in whose praise, or whose favor, the admirers, or the apologists of gentilism would say more, than for ancient Athens? We have heard much of India: much in praise of its religion, of its morals, of its happiness. Have we heard it, however, from any one who has viewed that empire of paganism with the eyes of a Paul? Have we heard it, under the sanction of Him, whose commandments are universal and everlasting: ‘Thou shalt have no other gods before me;’—‘Thou shalt make unto thee no graven image;’—‘Thou shalt not kill;’—‘Thou shalt not commit adultery;’—‘Thou shalt not steal;’—‘Thou shalt not bear false witness!’ Are not these commands violated, throughout the whole extent of pagan India, and by all classes of the people, without compunction, in the face of day, and even with claims of merit? What is the concurrent testimony of a Schwartz, a Carey, a Buchanan, a Jones, a Teignmouth, and many others? Is not their witness true? Go to that land, ye who would have it believed, that its moral state scarcely admits of improvement, and see. Go to Banares, the consecrated seat of Braminical wisdom,—the Athens of the modern pagan world—and see if that city also is not wholly given to idolatry:—thence extend your survey in all directions, and see if the whole immense regions around are not full of idols. Go to the banks of the Ganges, and behold the multitudes of human beings,—infants, aged and infirm,—continually sacrificed to that watery god:—thence look through all the wide and dark realms of Brahma, and behold the fires of the sacred piles, on which many thousands of widows are annually devoted, by his religion, to self-immolation, with the dead bodies of their husbands. Go to the temples of

the numerous gods :—though we will not ask you to look on the hideous scenes of impurity and of blood, of which the emblems and the proofs will be but too manifest; yet we will conjure you to consider very soberly, what must be the moral state of a people, the public rites of whose religion are too revolting to be viewed by a christian eye,—to be uttered by a christian tongue.—And is this the religion, on which men, calling themselves by the name of the Holy and Just One, so liberally lavish their praises! Is this the morality, which they would have our missionaries bring back into this country, in exchange for the holy christianity which we would propagate in that!

Is the religion or the morality better in Burmah,—in China—in Japan—in Thibet—in Tartary—in any part of pagan Asia? Is it better in the benighted regions of Africa—of Northern or Southern America—or in the islands of the Southern Ocean?"

2. We are led, in the second place, to consider the imbecility, and the perversity of human wisdom.† * * *

3. We are led devoutly to contemplate the goodness of God in the wonderful economy of his truth and grace. * * *

4. We are led very seriously to consider our duty in regard to the propagation of the gospel. * * *

* * * * *

It is an impious dream of infidelity, which ought to be chased from the earth, down to the place whence it sprung, that the great Parent of the universe has designed different religions for different nations: and though some religions may be better in his sight than others, yet he looks with allowance, and even with complacency upon all. What mean the denunciations of his word, so numerous, so tremendous, against all idolatry, and all idolaters? What means the great commission of the Savior, 'Go ye, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?' What means

† The notions of "philosophical deists and *rational* christians," respecting "pagan wisdom and pagan virtue" were not treated with much deference.

the solemn declaration, 'There is none other name given under heaven among men whereby we must be saved,' but that of 'Jesus Christ of Nazareth?' What means the whole gospel of Christ—the entire word of God?

Since it has been made decisively manifest, that the world by wisdom will never know God, it is the gracious pleasure of God, by that preaching which the world calls foolishness, to save them that believe. More was done for the salvation of men, by the single discourse of the apostle of Jesus, on Mars Hill, than all the wisdom of the world could ever effect. The same gospel was preached at Corinth; and much people of that city—that sink of corruption—were 'washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.' Its triumphs were not less illustrious at Ephesus, the glory of the lesser Asia—the seat of the great Goddess Diana. Nor was its success limited to the polished Greeks. Among the rude Galatians, it 'run and was glorified.' Among Jews and Greeks, Barbarians, Scythians, bond and free, the sanctifying and saving efficacy of the doctrine of Christ crucified, was decisively and gloriously evinced. 'So shall he sprinkle many nations.' The gospel, accompanied with the Holy Ghost sent down from heaven, is still "the power of God and the wisdom of God;" still as efficacious as ever for the sanctification and salvation of mankind.

* * * * *

Can any of us hesitate? Are any of us still listening to the deceitful voice of self complacent wisdom? There is no end to its reasoning and objections. Where is the wise? where is the scribe? where is the disputer of this world? They have been dreaming, for ages, of enlightening the world; but what have they done? When were they ever seen to stand forward in the cause of God—to advance, with the banner of the cross, upon the the powers of darkness?—to display a holy heroism in taking the prey from the

mighty and the captive from the terrible? Had the apostles listened to the wise men of Jerusalem, and of Athens, the nations might all have remained in darkness to this day. If we wait for the help, or the leave, of men like minded with them, we must wait until, not only the present generation, but all the generations of the pagan world, are gone to the final abode of the nations that forget God. * * *

Beloved Missionaries,

You have not yet visited the abodes of Pagan darkness; you have not actually seen the corruptions and the miseries of the heathen; but you have heard of them,—you have reflected upon them,—and your spirits have been stirred in you. They have been stirred to good purpose. You have called to mind ‘the commandment of the everlasting God, that the gospel should be made known to all nations for the obedience of faith.’ You have meditated on what was done, in obedience to this commandment, by the first Missionaries of the cross, and by others of like spirit after them; on what is doing in the present age of missions,—and on what yet remains to be done. While you have mused the fire has burned,—the hallowed fire of love to the Redeemer and to the souls for whom he died; you have spoken with your mouths; the momentous vow is recorded in heaven, and now to be sealed before the universe, by the solemn transactions of this day.

You are going, dear Brethren, far hence to the gentiles, to preach among them the unsearchable riches of Christ, and to do what you can to turn them from their vanities unto the living God. We rejoice in your noble resolve, and in your high destination; and we bow the knee in devout thankfulness to the God and Father of our Lord Jesus Christ, for the distinguished grace, bestowed upon you. In the multitude of your thoughts within you, may his comforts delight your souls.

We are not unmindful of the sacrifices you make, in leaving your country, and your kindred, and your

fathers' houses,—the scenes and connexions endeared to your hearts by a thousand tender ties,—and all the flattering promises and alluring prospects of the world. Nor are we thoughtless of the hardships and the perils which await you ;—hardships in voyages, ' in journeyings, in labors, in watchings, in fastings, in weariness and painfulness ;'—' perils of waters, perils of robbers, perils by your own countrymen, perils by the heathen, perils in the city, and in perils in the wilderness.'—Dear Brethren, shall we pity you ?—The world, indeed, while it censures, may affect also to pity you ; for ' the world knoweth you not, nor the things of the Spirit of God.' Our hearts, be assured, are tenderly touched ; with sentiments however, not of mere pity, but of what we might almost call a holy envy. We remember the words of the Lord Jesus : ' There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come life everlasting.' We remember Paul, and other apostles and martyrs of the cross ;—how they forsook all things,—suffered the loss of all things ; ' endured afflictions, necessities, distresses, stripes, imprisonments, persecutions ' unto death ;—' counting not even their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God ;'—though ' sorrowful, yet always rejoicing ; though poor, yet making many rich ; though having nothing, yet possessing all things.' We glory in their memory ; we admire their spirit ; we exult in their triumphs ; we adore the grace which was sufficient for them ; we are transported with their glorious and immortal rewards.

We look upon you, dear Brethren, as servants of the same Master,—partakers of the same spirit,—devoted to the same cause,—destined to run for the same prize. We are only concerned, that you so run as surely to obtain. Amid, then, the thousand tender thoughts, and the thousand obtruding anxieties of this day, give yourselves up for this holy, arduous, glorious

service, without reserve, without regret, without fear ; firmly resolving in the strength of divine grace to be followers of them, who, through faith and patience, inherit the promises. Take particularly for your example, the distinguished Apostle of the gentiles, and be followers of him even as he was of Christ. Imitate him in love to God, in devotedness to Christ, in benevolence to men ; in faith, in self-denial, in patience, in fortitude, in courage ; in zeal, in wisdom, in labors, in prayerfulness, in perseverance. Do this, and you will not run in vain. Do this, and the Lord God of the holy apostles and prophets will be with you ; he will never leave you nor forsake you ; and to him you may safely commit your persons, your interests, your hopes, your work, and your reward.

Your dear and honored brethren, who have gone before you, though they have been painfully tried, have not repented of their enterprise ; though they have met with many discouragements, they do not faint or waver in their purpose. Who does not admire the noble, the apostolic spirit which they have displayed ? Who does not daily give thanks to God for the abundant grace betowed on them ? They call for you ; they encourage you to follow them. They have seen—they have seen!—and their eyes have affected their hearts.

Go forth, then, beloved brethren, in the name of HIM who is to have the heathen for his inheritance. Go, with the dear partners of your hearts,—destined to be partners also of your sorrows and your joys, your fears and your hopes, your conflicts and your triumphs, your labors and your rewards ;—destined, we devoutly trust, to an enrolment with HER, whose memory is so dear to all our hearts, and whose spirit now rests from her labors, in the bosom of her Savior God !—Go—preach to the poor heathen the Savior who loved *them* also, and died for them, though they have known him not.—Go—communicate to them the words by which they and their houses may be saved, and kindly guide their feet into the way of glory, and honor, and immortality. Go—and may the God of all grace go with you, and open to you a great door and effectual ; make

you successful in turning many from darkness unto light ; enable you to prepare an abundant blessing for the generations to come ; guide you evermore with his counsel,—give you grace to be faithful unto death,—and, in the final day, award to each one of you a crown of glory which shall never fade away.

Brethren and friends, you see these dear missionaries, and your hearts are touched for them. While, then, this holy sympathy is warm, let us with one heart recommend them to the grace of God, for the momentous work to which they are appointed. Here, too, in this hallowed temple, let us solemnly record the inviolable vow, that we will never cease to remember them, or to pray for them ; and particularly, that on the first Monday of each month, the season appointed in Europe, in Asia, in Africa, and in this country, for special missionary prayer, we will meet them at the throne of grace and unite with them and the many thousands of Israel, in fervent supplication for them, for all engaged in the same great work, for the conversion of the nations, and for the prosperity of Zion in all lands. ‘Jehovah hath not said unto the seed of Jacob, Seek ye me in vain.’ In answer to the prayers of his people, he has already done great things, and he will do still greater. At this very day, he is sending down showers of heavenly influence upon our land, and particularly upon our public seminaries ; raising up many of our sons for pastors, and of our young men for missionaries ; and preparing the hearts of multitudes, for more and more abundant freewill offerings, for his holy service in the spread of his great salvation. The work will prosper ;—it will proceed until to an extent and conspicuousness at which the world will be amazed, persons and property will be HOLINESS TO THE LORD. And from the East unto the West, and from the North unto the South, the song shall be heard, sweet as the song of angels, ‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ;—that saith unto Zion, Thy God reigneth !—Break forth into joy,—sing together,

ye waste placés : for the Lord hath comforted his people ;—hath made bare his holy arm in the eyes of all nations ; and all the ends of the earth shall see the salvation of our God.' Hallelujah. AMEN."

Of those ordained at Newburyport, Mr. Warren was now in feeble health. His complaints were pulmonary, and physicians thought a voyage might be of service. It became then a question with the Prudential Committee, whether his appointment to labor among the Indians should not be reconsidered. Some passages of a letter of Dr. Worcester will thus be understood. In the other parts, relating to the mode of missions best adapted to the Indian tribes, it may be seen in what manner the executive officers of the Board conferred with each other, while laboring for the welfare of their fellow-men. The letter is one of a hundred of its class,—to

Jeremiah Evarts, Esq.

" Salem, July 1, 1815.

My dear Friend,—

Yours of yesterday, I received at noon. Thank you for the hints and the memoranda.—What the Lord intends to do with respect to Mr. Warren, we are yet to learn. At present we have only to bow with submission to the dark and painful dispensation and humbly wait the event. My mind has been occupied much, since the meeting at Newburyport, with thoughts on the contemplated Western Mission. Must this mission be given up, or deferred to a future opportunity ? I hope not, for I confess, it rises continually in importance in my view. Are there not some indications of Providence which demand our particular attention ? Why was Mr. Mills brought to Newburyport just in time, and with a disposition to receive ordination with the other missionaries ? Why was it put into his heart, to offer himself for the Western mis-

sion, at a time when there seemed to be no particular occasion for it? Has not the hand of the Lord been in all this? And may it not be his design, that Mr. Mills should go, not only on his proposed tour of exploring, but ultimately as a permanent missionary to some of the Indian tribes? Since Mr. Warren is providentially stopped, what hinders that Mr. Mills be sent with Mr. Meigs?

On revolving the subject with more attention and reflection, than I had before bestowed on it, my views are not a little changed respecting the expediency, were it practicable, of a Collegiate Establishment, or any Institution, for learning the Indian languages and translating the Scriptures into them.

The Indian tribes, considered as nations, are continually melting away, and no very great good seems likely to accrue from an arrangement, however well planned and executed, for perpetuating their languages, and religious instruction in them. Much more good, it appears to me, would be likely to result, from a well digested and well executed *plan for teaching the Indian children the English language*, and along with it the principles of Christianity. This was Mr. Blackburn's plan, and his success in it, during his six years, was such as to encourage an attempt to take it up and pursue it upon an extended scale. With steadfast perseverance, in those six years about five hundred children of the Cherokees were taught to read the English Bible with ease, and instructed in the principles of the Christian religion,—better than five hundred children, take them promiscuously in these Christian States; all this, by the exertion of one individual. What then might not be done by the blessing of God, by our Board, in concert with other societies? Begin with one tribe, say the Choctaw—next to the Creeks, at present untractable in war,—the most numerous of any tribe, either east or west of the Mississippi, within the territory of the United States. Establish schools at different stations, so as to give an opportunity for children of the tribe generally, to receive instruction. Let the schools be furnished with

good instructors, and under the superintendence of one, two, three, or more, able missionaries, who should do whatever they can, for the benefit of the children; and, at the same time, communicate what they can of divine truth and of civilization to the parents, either by interpreters, or by means of their own acquired knowledge of the Indian language. The children, thus instructed, will be prepared to bring up their children; at least to assist in bringing them up, in the English language, and in the principles and habits of civilized and Christianized people. Thence proceed to another tribe and pursue the same system. Would not this plan promise more than brother J****s? And should not inquiries with a particular view to such a plan, be the principal object of the proposed temporary mission? Would it not be best for Messrs. Meigs and Mills to start right off through the State of New York to Lake Erie; see Miss Goodwin, at Geneva; visit the Stockbridge Indians, the Wyandots, and pass down to the Cherokees, Chickasaws, and Choctaws?

Please to turn a thought, if you are able, upon this general project; write a word respecting it, to Dr. Spring; sending him this scrawl, and requesting him to send the whole to me, with his own *matured opinion*, as soon as possible. In haste,

Yours, sincerely,

SAMUEL WORCESTER."

In the same number of the Panoplist, which contains Dr. Worcester's Report to the Mass. Miss. Society, noticed above;—with an animated sketch of the services at the second ordination of foreign missionaries,—also contained an article, which produced an effect unparalleled in the ministerial connections, and the ecclesiastical affairs of Massachusetts. It was Mr. Evarts's "Review of American Unitarianism." "The substance" was afterwards given by himself, when reviewing the controversy, which immediately followed.

“We began by mentioning the silent, secret progress of a defection from orthodoxy in Boston and the vicinity, in its downward course to the lowest Socinianism, and to the borders of infidelity. We took notice of the artifice, which has been practised by latitudinarians, in concealing their real opinions, and giving the public to understand, that they do not differ materially from their orthodox brethren. Of this artifice we gave an instance, which had recently occurred. That our readers might be aware of the meaning, affixed to the word Unitarianism by Mr. Belsham, the author of the history which we were reviewing, we gave ample extracts from his writings, and expressed the substance of those extracts, in our own language, by way of summary. We examined the opposition, which some persons feel, to all religious controversy; and endeavored to show, that it is often absolutely necessary. Conceiving that the essential doctrines of the Scriptures were covertly attacked, and that attempts were constantly made to undermine the foundations of the Christian’s hope, we declared ourselves conscientiously bound to expose the evil, and to resist it, to the utmost of our ability. We then gave an abridged account of the rise and progress of Unitarianism in this country, and of its propagation in Harvard College, for the materials of which we relied principally on Mr. Belsham’s authorities. A long letter, written by William Wells, Jr. Esq., we quoted verbatim from the pamphlet. We took notice of the chastisement, which Mr. Belsham inflicted upon the Boston clergy, for their cowardice, as he evidently considered it, in not avowing their religious opinions. We described several characteristics of Unitarianism, such as the following: Its disciples propagate their creed by negatives; they ascribe their conversion not to the Bible, but to the works of Priestley, &c.; they systematically praise each other, and detract from their opponents. We commended Mr. Belsham’s frankness in declaring, that Trinitarians and Unitarians could not be fellow-worshippers in the same

temple, and in urging a separation. We urged the same thing; and pointed out the temper and spirit, with which such a separation ought to be effected. We guarded against the charge of having given an unfair representation of the Unitarians in this country, and referred the reader to most evident and incontrovertible proofs. The review was closed by some strictures on Mr. Wells's letter, which was taken as a specimen of the manner, in which the liberal party treat the opinions and characters of their antagonists.

Such is the substance of our review. We did not suppose it would be palatable to Unitarians; but we did most seriously intend, that it should afford them no just cause of complaint. That system of concealment, which has beyond all question been generally practised by them, demanded, as we thought, to be exposed with considerable severity. Whenever we stated facts, on any other authority than that of Unitarians themselves, we paid particular attention to the evidence by which the facts could be supported. We said nothing without deliberation; and we labored to express ourselves in such a manner, as to make no impression which was not strictly and literally correct, according to the most natural and obvious meaning of our words. It was with some surprise, therefore, though without the slightest apprehension or alarm, that we saw a number of most serious charges brought against us by Mr. Channing; charges not only serious in their import, but couched in the most unmeasured and violent language.”*

* Panoplist, April, 1816. The authorship of the Review was not even known to Dr. Worcester, when he wrote his first Letter to Dr. Channing. It was desired, that it might be judged by its own merits. Dr. Morse was generally supposed to be the writer. And there were some who could not be very well pleased, that he could now so fortify himself, in sustaining his “Appeal, on the Controversy respecting the Revolution in Harvard College,” &c. Mr. Belsham sharply rebuked his American brethren for the concealment of their Unitarianism.

It is but candid to say, however, that at this time *Unitarianism* was a term, which the “liberal” divines commonly understood to mean *Humanitarianism*. Dr. Parkman so understood it, when, with Arian opinions, he wrote his “Letter to Mr. Grundy,”—London, Feb. 20, 1812,—in which he

Men, who for years had been insisting upon the exercise of the most unbounded "charity," as the first of all christian duties, were swift to speak all manner of evil, concerning the motives, spirit, and character of this Reviewer. But never were a man's accusers more at fault. Not one of his statements was ever disproved. Not a position of the Review was ever shown to be untenable. There was denial, declamation, and denunciation, in full measure; but REFUTATION *there was none.*

That the Reviewer wrote with severity will not now, as it could not then, be disputed. But it was the severity of his "facts and documents," which made him such an offence, while his bold pen drew "the line between truth and error; between those who were obedient to the one and the abettors of the other; between the churches in which the orthodox doctrine of Christ and him crucified was preached, and those that had received "another Gospel."*

In a very few weeks, Dr. Channing published his "Letter to Rev. Samuel C. Thatcher, on the Aspersions contained in a late number of the Panoplist, on the Ministers of Boston and the vicinity." If he believed that the Panoplist Reviewer had been guilty of

denied that the Boston clergy were *Unitarians*. But the letter itself is conclusive, that the ministers, charged with Unitarianism, had not what Prof. Norton has called "the sturdy honesty of Belsham." And if it should be said, that they had not fully settled their doctrinal belief on the great points at issue between Trinitarians and Anti-Trinitarians,—then how could they have been enlightened teachers of "the way of salvation?"

* Life of Evarts, p. 71. "Although among the most ardent promoters of union among all who cherish the same essential faith and are actuated by the same spirit, he would never sacrifice truth to the claims of a spurious charity, or acquiesce in a factitious, delusive, deadly peace. He saw the necessity of a separation before even the real friends of evangelical religion could be brought to act together and efficiently in the labors of Christian philanthropy," &c. pp. 70-74.

deliberate and malignant "falsehood,"* it is not strange that he should have written with some measure of the indignation, which breaks out in almost every paragraph. And yet, if the charges, which he so vehemently attempted to repel, were as "*false*," as he affirmed,—then why might they not have been left to their own self-destruction? He took counsel of Mr. Thatcher, but he had not the wisdom of "a king," who, "going to make war against another king, sitteth down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand."

Such a Letter as he wrote, could not come before the public, without adding fresh fuel to the flame of excitement. He knew very little of the state of feeling among the orthodox clergy, in different parts of the Commonwealth; and had no conception of the bearings and relations of the general subject, as viewed by such men, as Dr. Worcester. He seems to have been taken by surprise, that a man of so much candor and liberality should be reported to be preparing a reply to his Letter.†

It will at once be perceived, from the congenial and absorbing employments of Dr. Worcester, at this time, that he might have found many reasons for leaving to the Reviewer or to others, the expediency and the responsibility of replying to the Letter of Dr. Channing. His position and labors, as the leading executive officer of the A. B. C. F. M., the Mass. Miss. Society, and

* "There is a wide difference," as was remarked in the *Spirit of the Pilgrims*, (1830, p. 551,) "between accusing a respectable class of men *falsely* and *maliciously*,—and investigating and publishing the *truth* about them, for a *benevolent and important purpose*."

† Others, also, thought it surprising, that Dr. W. should be willing to come out in his own name.

other institutions,—the constantly interrupting demands upon his time and debilitated strength, from persons and objects beyond his parochial charge,—not to mention the exceeding delicacy of his personal relations to some, whose hearts and voices would be against him,—would certainly have prevented his coming forward as he did, if he had not believed, that there was an exigency, such as had never been known, in the history of the churches of Massachusetts and New England; and that, upon the issue was suspended, for unknown ages, every interest, which the world can have in the progress, and the purity, and the vitality of the cardinal doctrines and fundamental principles of the REFORMATION.

Why send missionaries to the heathen, if there be any “other name under heaven given among men,” than the name of Jesus Christ,—whereby they can be saved? And how can the name of JESUS be for salvation to any soul of man, if He who was of the fathers as to the flesh, is not OVER ALL, GOD BLESSED FOREVER? * What a solemn farce was that solemn ordination, at Newburyport, if there is any other Gospel, than THE TRUTH which the GOD-MAN had witnessed with the blood of his everlasting sacrifice!

Dr. Worcester was moved and excited. But his

* When Andrew Fuller was ready to give the whole influence of his mind and exalted character to the plans of Carey,—he wrote his great work, “The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency; in a Series of Letters addressed to the Friends of Vital and Practical Religion.” 1792.

Another coincidence. The evangelical movement in Geneva, the city of Calvin—in opposition to the Arian and Socinian pastors, who had acquired place and emoluments in the Swiss churches, *by the concealment* of their real opinions,—was undertaken in 1815; and so far as known, with an entire unconsciousness of the movement in the city of our Puritan fathers! See Correspondence, N. Y. Observer, April, 1848.

excitement was that of sorrow and not of anger. He could not have said at any moment, or for any purpose,—“*I could dip my pen in gall.*” His aroused feelings were so controlled, that his calm and dispassionate manner of discussion presented a striking contrast to the incensed vehemence of Dr. Channing. There was a frankness and ingenuousness, an uprightness and magnanimity, in joining issue with his opponent, which could not escape the notice, or be denied the admiration of very many, whose sympathies were not with him. Nothing was evaded, and nothing relevant was omitted. No artifice of any kind was indulged. No false issues were introduced. There was not a line of misrepresentation, through inadvertence or any other cause. Not a word was written for popular effect. All the annals of controversy might be challenged for an example of a more manly, more conclusive, and more honorable refutation of the arguments of an opponent, than the Letters of Dr. Worcester to Dr. Channing.

The suggestion may not be unseasonable, that, at the commencement of the Controversy, the main question did not relate to the truth or error of Trinitarian sentiments; but it was to be decided, whether there were clergymen of the Congregational order, that were Unitarians at heart and in general influence; and whether this being a fact, it was the duty of the Orthodox Congregationalists to separate from them, and to withhold fellowship from all, who did not avowedly recognize as their faith, the great doctrines of the evangelical system.

“Rev. and dear Sir,—

I have read your letter to your friend and brother, the Rev. Samuel C. Thatcher, with some pleasure and

with much regret. The causes of the one and of the other will in part be laid open in the subsequent remarks, which I have thought proper to address in the form of a letter to you. I need make no apology: the subject is deeply and extensively interesting; and involves considerations of infinite moment to the general cause, to which you and I profess to be sacredly devoted. Nor shall I make any professions of candor, or charity: for I have been taught by the best of books, that 'charity vaunteth not itself, doth not behave itself unseemly;' from other books I have learned, that high professions too often serve to cover a temper very different from that which 'is not easily provoked,' but 'suffereth long and is kind;' and I am thoroughly convinced, that persons who have the greatest confidence in their good dispositions, do not always know 'what manner of spirit they are of.'

I wish it to be understood, distinctly, that I have no connection, or privity in this business, with the writer of the Review, which is the subject of your strictures. I write not in his behalf; but in behalf of the general interests of truth, and justice, and mercy. He probably will answer for himself; and to him I shall leave the particular vindication of himself, his statements and conclusions, his spirit and style: a labor which does not belong to me, and which I should be less disinclined to undertake, were the Review in all respects exactly such as I could wish it to have been. It might perhaps have been better, had the Reviewer been less intent on exciting those whose cause he espouses, and consulted more the conviction and benefit of those against whom his animadversions are directed.

With what justice, and to what extent, a similar remark might be applied to your Letter, you, my dear Sir, and your friends will consider. It cannot, however, but be regretted, that you should have found it necessary to sit down to write, while 'breathing an atmosphere to which you were not accustomed;' while perturbed with the feelings, which, in spite of all your efforts to restrain them, are so copiously in-

fused into the entire body of your Letter. But all reasonable allowance should be made for the urgency of the case. Had you waited till the excitement had subsided, your opportunity for preventing or counteracting the impressions which the Review was likely to make, might have been lost. I frankly confess, that a similar reason has induced me to avail myself of the earliest remission of other pressing calls of duty, for bestowing some attention on your subject. Could you, however, have waited till the cool of the day, though probably your Letter would have been less animated, and less adapted to a particular purpose, it would not, I am persuaded, have displayed less of the meekness of wisdom, or been less correct in its representations.

You bring, dear Sir, against the Reviewer an accusation of '*falsehood*:' an accusation certainly of no trivial kind, and never to be lightly preferred against any one. 'The Review,' you say, 'asserts, 1. That the ministers of this town [Boston] and its vicinity and the great body of liberal Christians are Unitarians, in Mr. Belsham's sense of the word. 2. That these ministers and liberal Christians are guilty of hypocritical concealment of their sentiments, and behave in a base, cowardly, and hypocritical manner.' In these two assertions, especially in the first of them, it should seem, lies the alleged falsehood of the Reviewer. These also make the first two heads of your Letter. The 3d is this: 'Christians are called to come out and separate themselves from these ministers and the liberal body of Christians, and to withhold from them christian communion.' Under these three heads, in their order, the remarks, which I have to submit to your consideration, will chiefly be arranged."

* * * * *

"One other passage, under this head, remains to be considered:—'The liberal party mutilate the New Testament, reject nearly all the fundamental doctrines of the Gospel, and degrade the Savior to the condition of a fallible, peccable, and ignorant man.' This is the

last of the three passages which you have cited to show that the 'Review asserts, that the ministers of Boston and the vicinity, and the great body of liberal Christians, are Unitarians, in Mr. Belsham's sense of the word,' and upon which you ground your principal accusation of falsehood. But is it here asserted, that all the individuals of the liberal party actually do the things, and all of them, which the party is said to do? Is this a fair interpretation of the passage? Or if it admits of this, does it fairly admit of no other?

The apostles, Sir, as you very well know, repeatedly charge the Jewish rulers and people, generally, even 'the great body' of the nation, with having 'crucified and slain the Lord of life and glory.' Yet, as you also know, but a very small part of that great body actually imbrued their hands in his blood. But some of them did; and of the rest, some more, and others less directly, consented to the deed. Hence they were generally involved in the guilt, and brought under the charge; and upon the great body, eventually, 'wrath came to the uttermost.' Such was the judgment of the apostles, and such the judgment of Him, whose throne is established in righteousness.—And, Sir, if among the liberal party, the things charged by the Reviewer are done; if some of the party do actually 'mutilate the New Testament, reject nearly all the fundamental doctrines of the Gospel, and degrade the Savior to the condition of a fallible, peccable, and ignorant man,'—and of the rest, some more, and others less directly, consent to all this; if, as a party, or as individuals of the party, they bear no decided testimony against these deeds, and do nothing effectually to secure, or to purge themselves from the guilt of them; then, is it not true, and right, and proper to say of the party generally, that they do these things? And will they not generally, with all who adhere to them, be held to answer for them at the bar of the righteous Judge?

But are not these things done?—I tremble, my dear Sir, while I put this question to your conscience,—tremble, not because I feel that I am doing wrong;

but because I consider it a question of infinite solemnity.—It surely will not be denied, that ‘the New Testament is mutilated;’—it will not be denied, the ‘Savior is degraded to the condition of a fallible, peccable, and ignorant man;’—nor should it any more be denied, that ‘nearly all the fundamental doctrines of the Gospel are rejected.’ I do believe you will yourself admit, that nearly all the doctrines are rejected, which, by the venerable founders of the New England churches, were held as fundamental;—which the great body of the Protestant churches, since the Reformation, have held as fundamental.

How great a proportion of the liberal party actually do all this, and to how great an extent the rest of them consent to it, I would be devoutly thankful, that I am not particularly concerned to determine. But I must seriously ask, whether, from the representations made in your Letter, were there no other means of judging in the case, there would not be most fearful reason to apprehend, that you and your liberal brethren, generally, have done but very little, to secure yourselves from the general charge, or, I must add, to purge yourselves from the general guilt?—It grieves me, dear Sir, to state, that in your Letter, you tell us, in so many words, that ‘to believe with Mr. Belsham is no crime;’—by which I understand, no sin,—no offence against God—against Christ—against the Gospel—against the cause and kingdom of truth and holiness.—No sin—no offence, to hold Christ to have been no more than ‘a fallible, peccable, and ignorant man;’—to discard those parts of the New Testament which assert his pre-existence, his miraculous conception, his divinity, and his atonement, as either spurious, erroneous, or extravagantly hyperbolical;—to deny that his death was an expiatory sacrifice for sin, that ‘we owe him any gratitude for the benefits which we are now receiving,’ that ‘we have any reason to hope for his future interposition;’—to deny the inspiration of the Scriptures, generally, and reject all the fundamental, all the peculiar doctrines of the Gospel!—You are also most studiously careful, most exquisitely tender, lest

any 'statement you make should be considered, as casting the least reproach on those amongst us, who believe in the simple humanity of Jesus Christ;' and, of course, agree with Mr. Belsham, if not in all, yet certainly in the most material articles of his creed.—Most studiously careful, most exquisitely tender, lest you should wound their feelings, abridge their influence, or hinder their success in propagating their sentiments! And from other parts of your Letter, it would seem that such has been the uniform feeling, and conformable to it the uniform practice, not only of yourself, but of your liberal brethren in general.

Now, Sir, if such is the real fact, however small a proportion of the liberal party those may be, who actually do the things in question; yet is it not perfectly correct to say, generally, that the liberal party do them? And if so, where is the foundation for the serious charge of falsehood, so vehemently urged against the Reviewer?"

The unreasonableness and absurdity of the claims of Dr. Channing, in respect to fellowship with Orthodox churches, are irrefutably exposed.

* * "The Orthodox churches must give up their creeds and covenants, their psalms and hymns and doxologies; must cease to insist on, as important, the great doctrines which they now hold to be fundamental and essential to the Christian faith; must exclude from their pulpits all mysterious and all controverted doctrines,—all that are not included in what is fashionably called liberal or rational Christianity; must consent, in a word, to have their preaching and worship conducted on such principles, and in such a manner as will not disturb the minds of liberal Christians, or Unitarians of any class!—Is not this, Sir, precisely the way most distinctly marked out, and most strenuously insisted on, in your periodical publications, in your ordination sermons, and in all your discourses and conversations on this subject? If the Orthodox ministers and churches will only consent to all this, the

thing is done ; all will be love, and peace, and fellowship. That is, if they will consent to yield up as unscriptural or unimportant the doctrines of faith and the principles of worship, which they now hold most essential to Christian character, devotion, and practice,—to hold it ‘no crime to believe as Mr. Belsham believes,’ and to worship as he worships ; and thus cease to be Orthodox, or in any respect materially different from those called liberal Christians ; all the difficulty will be removed, and the way will be open and easy for an established and permanent fellowship, between them and Unitarians of all degrees.—Yes, Sir ; and if Unitarians would cease to be Unitarians, and become Orthodox Christians, the way would be equally unobstructed.” *

* * * * *

“ Your last assumption which I shall particularly consider is this :—That it can be only from a bigoted, uncharitable, and malignant spirit,—a ‘proud, censorious and overbearing temper,’ that a separation can be proposed.—In this, as well as in what you say on the subject of schism and heresy, you seem to forget that your liberal brethren in England have not only proposed a separation, but have actually carried the proposition into effect ; and that your heavy charges against your opponents here, recoil with all their force upon your trans-Atlantic friends. This, however, is no concern of ours.

We have been, my dear Sir, so long accustomed to hear the vehement charges of uncharitableness, illiberality, and bigotry, vociferated against us from your

* “ But here lies the difficulty. The Orthodox ministers and churches will not consent thus to yield up their faith and their worship ; and from the earnest and abundant labor and pains which you and your liberal brethren have employed, to bring them to these terms, it is manifest that, unless they will consent, you do not yourselves suppose there can be fellowship between you and them. Because they do not consent, you continually charge them with being bigoted, illiberal, uncharitable ; and now seem disposed to charge them even with schism and heresy. But, Sir, if on account of their steadfast adherence to their faith and worship, a separation and non-fellowship ensue, does it not deeply concern you, as well as them, very seriously to consider on which side the guilt will lie ? ”

quarter, that we have ceased to be greatly disquieted by them. We 'hear the angry thunder murmur at a distance, with as little concern as if it were the thunder of the Pope, from whom it seems indeed to be borrowed.' The *reason* of these charges has been explained in the foregoing remarks. Your modesty and consistency in them are notable. You set out with asserting, that religion consists in charity; in charity, to be sure, in your own sense of the word; you then claim all this same charity as belonging to yourselves, and allow none of it to us; and thus, in effect, you deny that we have true religion. Yet the very reason why we are thus 'denounced' as destitute of charity is, that we do not, as you allege, allow the genuineness of your religion. You may then deny the genuineness of our religion, and yet be most charitable; but if we entertain any doubt of the genuineness of yours, we must be utterly destitute of charity!" *

* * " You will certainly agree with me, that whatever tends directly to the maintenance and promotion of truth, cannot be incompatible with love to God, or love to men. Jesus Christ came into the world to bear witness to the *truth*. His apostles were appointed to be witnesses to the truth; which they were to propagate at every hazard, and which they, like their divine Master, finally sealed with their blood. His church

* " There is no word more abused than charity. Its Scriptural meaning, as you very well know, is love; holy love to God and men; that love which is 'the end of the commandment' and 'the fulfilling of the law.' In this sense it is indeed the essence—the sum of religion. Is it then a violation of the great law of love, for the friends of truth to decline communion with its rejecters?—We have nothing to do here with slight diversities of opinion; with differences about modes, or forms, or inconsiderable points of faith or practice. Our concern is with differences of a radical and fundamental nature; such as exists between Orthodox Christians and Unitarians of all degrees, even down to the creed of Mr. Belsham; for to this point you have yourself fairly reduced the present question.—Yes, Sir, the simple point here at issue is, Whether it be a violation of the law of love, for believers in the true Gospel of Jesus Christ, to separate from believers in another and an opposite Gospel? If yours is the true Gospel, then ours is another; if ours is the true Gospel, then yours is another. In either case, the great question, respecting fellowship, remains the same."

was established to be the 'pillar and ground of the truth.' The great design of the Christian ministry in all ages is, to maintain and promote the truth. It is by means of the truth, that the glory of God is advanced in the world; and that mankind are guided into the way of peace, and sanctified for the kingdom of immortal glory. Love to God and men then requires, as a duty of primary obligation, that the churches of Christ, the ministers of the Gospel, and all Christians should do what they can for the promotion of truth.

We advance then to another question:—Would it conduce more to the promotion of truth for the believers in the true Gospel, to hold fellowship with the believers in another Gospel, than to separate from them." *

* * " 'Whatsoever maketh manifest is light.' Would not the separation in question make manifest? Would it not serve to hold up the distinguishing truths

* " We have seen in what way only this fellowship can be maintained. If it is to be maintained, the principal doctrines of the Gospel must cease to be clearly preached; divine worship must cease to be conducted on principles distinguishingly Christian; every principle or truth which is controverted, must be yielded up, as no longer to be urged or defended; and the friends of truth must conform to the abettors of error. All this must take place to a degree proportionate to the extension and closeness of the fellowship.—But, is this, Sir, the way to maintain and promote the truth in the church and in the world? Is it not rather the way to extinguish at once the light of the ministry, the light of the church, the light of the Gospel? to throw back the children of light into darkness and the shadow of death, and to leave the prince of darkness to triumph in an unlimited and undisturbed empire? Would not the first and most certain effect be, the general prevalence of the opinion and the feeling,—already, alas! too prevalent,—that truth is not worth contending for, that the great doctrines of the Gospel are of very little importance? What then would be the consequence? Show me the man who cherishes this opinion, this feeling, and I will show you one, who, far from going to the cross or to the stake, like the apostles and the host of holy martyrs, will make no sacrifice, no exertion, for the spread or the support of the truth; nay, one, who is all already himself bound hand and foot with the silken cords of error, and whose 'deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?' And let this opinion and feeling generally prevail, and where shall we find those who will be 'valiant for the truth upon the earth?'"

of the Gospel, and to show their importance, to the greatest advantage and with the best effects? Would it not tend to wake up the slumbering multitude, to excite them to earnest and serious inquiry, and to prevent their perishing for lack of knowledge, 'fast by the oracle of God?'

Is it then certain, that a proposal, that even an earnest call for this, can only proceed from a 'malignant, proud, and censorious spirit?' Is it certain, that such a proposal or call might not proceed from the same spirit of holy charity, which ruled the hearts and fired the zeal of the apostles and faithful brethren of the primitive times, and of the distinguished ministers and confessors of the Reformation? the spirit which achieved such wonders for the honor of Christ and the salvation of men; but which in those illustrious periods, as it has been in all succeeding ages, was violently denounced, as the spirit of fanaticism, malignity, and pride.

Far be it from me to stand forth the advocate of a violent 'system of denunciation and exclusion,' or of rash, disorderly, or uncharitable measures. I am fully aware that there is danger, great danger on this hand. And did it belong to me to assume prelatical dignity, and like you to give, *ex cathedra* 'admonitions' to my brethren, the sum of my advice and exhortations should be, 'Brethren, 'let all things be done decently and in order;'—'let all your things be done with charity.'—The spirit of Christianity is not to be violated; the rules of the Gospel are not to be disregarded; the vastly interesting considerations, belonging to the subject on the one side and on the other, are not to be treated with lightness."

The spirit of the whole letter is the same which animates the concluding passages. What could be more felicitous than his figure of "heaven-born Charity, weeping and lamenting!"

* * "The differences which exist between the Unitarians and the Orthodox Christians are certainly

of a nature, to demand the most serious and earnest attention. They concern, most directly and essentially, the glory of God, the honor of the Savior, the welfare of the church, and the salvation of men. In comparison with these, the differences between Dissenters and Episcopalians, between Pedobaptists and Antipedobaptists, are matters of mere feature and complexion. Utterly in vain is the attempt to put these differences out of sight, to conceal their magnitude and momentous consequences; or by a raised cry of bigotry, illiberality, and intolerance, to divert the public attention from them. They must and will be fearlessly discussed and seriously considered; and ministers and churches, professed Christians and all others, must and will be brought to the solemn decision,—whether they will be for Christ or against him,—whether they will receive and hold fast his truth, or despise and reject it,—whether they will bow to his authority and trust in his grace, or refuse to have him to reign over them and condemn his salvation.

In the mean time, Charity, heaven-born Charity, must be allowed to weep and lament over the inroads of error and the desolations of Zion. Yes, Sir, charmed not at all with the so loudly chaunted praises of increased ‘light,’—abashed not at all by the disdainful sneers at imputed fanaticism,—she will weep—that her adored Lord is denied his divine honors, in the beloved city of our solemnities, where our fathers saw his glory, and delighted to celebrate his wonderful works of love and mercy.

Thus, Sir, have I attended, amid various unpropitious circumstances, to some of the principal things in your Letter. There are others which I certainly deem not unexceptionable, but which my design does not require, nor my limits permit me particularly to notice. If in any instance, I have misapprehended you, misrepresented you, or done any injustice to you or to others, I can truly, I think, say it has been unintentional; and to correct any error, or redress any wrong would afford me real pleasure.

I have done what I have felt to be a painful duty.

The Lord pardon what is wrong,—and prosper what is right. And may the Spirit of truth guide us into all truth, and cause us to ‘see eye to eye,’—keep his people from falling, fill the churches with light and peace, and make his word ‘mightily to grow and prevail.

I am, Rev. and dear Sir,

With sentiments of affectionate respect,

Your friend and brother,

SAMUEL WORCESTER.

*Salem, July 15, 1815.” **

Dr. Channing had said “that he should not feel himself bound to notice any replies which might be made to his letter, especially if they appear in the *Panoplist*.” And this very announcement may have had its weight in determining the mind of Dr. Worcester to respond himself. Some other reason, than an “appearance in the *Panoplist*” would thus be required of him by the candid public, if the reply should not be noticed. “But the flame, which his own Letter to Mr. Thatcher had kindled, was deadened, if not entirely quenched, by the flood of reasoning and eloquence so readily poured forth. It would not do to be silent. Something must be said.” † And no time was to be lost. Scarcely had Dr. Worcester’s Letter gone forth, before it was reported, that Dr. Channing would notice it, at a very early day. And with some, probably, the anticipation of an answer was taken as evidence, that there was some deficiency, or vulnerableness, in Dr.

* The passages quoted are somewhat less than a third part of the Letter.

† *Panoplist*, 1816, p. 216.—There was probably not another pastor, who, in so short a time, could have produced such a masterly reply. The truth was, that Dr. W. was “*read up*,” on the whole subject. He knew every inch of the ground on which he stood; and with the resources which he possessed, he also knew that no power on earth could move him.

Worcester's Letter, which they had not been able themselves to discover.*

Some extracts from Dr. Worcester's Memoranda will exhibit a sort of "bird's-eye" view of his employments during this controversy.

"*June 21.* Preached at the ordination of the missionaries, Messrs. Mills, Richards, Warren, Meigs, Bardwell, and Poor.

22. In business of the Prudential Committee.

23. A. M. do. P. M. Returned from Newburyport.

24. Variously employed.

25. Mr. Richards preached for me.

26. Parochial visits. Church meeting.

27. In my study. 28. Do.

29. Sent letters, &c. Brothers L. and T. and sister F.—Preached at poor-house. Vestry.

30. In study. Funeral.

July 1. In my study. [Date of Letter to Mr. Evarts, p. 322.]

2. Mr. Hitchcock preached for me.

3. Parochial visits. Chh. meeting.

4. Ministerial Conference, Danvers.

5. In my study.

6. *Began Letter to Mr. Channing.*

7. In study. 8. In study.

9. Preached at home. Com.—T. W. Fox came to me sick.

10. Parochial visits. Chh. meeting.

11. Association, S. V. Beverly.

12. In study. Funeral.

13. In study. Vestry meeting. 14. In study.

15. Miscellaneous. Went to Boston. Contracted for printing Letter to Mr. C. [Comp. p. 341.]

16. Preached at Park Street. My nephew, Thomas Worcester Fox, died in my house.

* Some gentlemen of the highest professional rank, in Salem and elsewhere,—concurring with Dr. Channing, in general views of doctrine,—made no secret of their opinion, that Dr. W.'s Letter was a logical, manly, and triumphant answer to Dr. C.

17. Parochial visits. Chh. meet. 18. In study.
19. Trustees of Bible Society met.
20. Vestry meeting. 21. In study.
22. In study. Letter to Mr. Channing published.
23. Preached at home. 24. Parochial visits. Ch. M.
25. S. Essex Musical Society Meeting.
26. Miscellaneous. 27. In study. Vestry.
28. In study. 29. Rode to Boston on Miss. bus.
30. Preached, A. M. Seized with illness and confined.*
31. Confined.
- Aug. 1. Confined with illness. 2. Do. 3. Do.
4. Do. 5. Do.
6. Mr. J. B. Felt preached.
7. Able just to ride out.
8. Feeble, but slowly convalescing.
9. Do. 10. Do. 11. Do.
12. Do. Rode to Beverly, with Mr. Blatchford.
- Mr. Channing's Remarks on my Letter published.
13. Mr. Walker preached at Tabernacle through Mr. Felt.
14. Feeble. Doing a little towards an answer to Mr. C.'s Remarks. 15. Do.
16. Still feeble, but able to write a little.
17. Do. 18. Do. 19. Rode to Andover.
20. At Andover. Br. Porter preached at Tabernacle.
21. At Andover. Wrote some.
22. Rode to Boston, and left a part of copy of 2d Letter to Mr. C. Returned home.
23. In my study, engaged in forwarding the Letter.
24. Do. 25. Do. 26. Do. 27. Dr. Woods preached.
28. Rode to Boston,—about the Letter, and other business. 29. At Boston.
30. Letter published. Attended Commencement. Rode to Brighton. 31. Returned home.
- Sept. 1. Miscellaneous. 2. Do.
3. Mr. Smith, Missionary, preached.
4. Business with Mr. S.

* Another bilious attack, like that of the previous summer. *Passage of gall stones*,—with indescribable suffering.

5. Miscellaneous. 6. Do. 7. Do.
8. Preparing for Sabbath. 9. Do. 10. Preached.
11. Visited families. 12. In study.
13. Miscellaneous. 14. Leonard Worcester.
15. Saml. M. to Hollis. 16. In study.
17. Preached. 18. Visited—in study.
20. Engaged with Board of Comm. for For. Miss.
21. Do. 22. Do. 23. With Prud. Com.
24. Dr. Davis preached. 25. Visited. Chh. Meet.
26. Employed in visiting on missionary business.
27. Do. 28. Do. Vestry meeting.
29. In study. 30. Do.
- Oct.* 1. Mr. Ellingwood preached.
2. Visited families. C. M. 3. In my study.
4. Occupied with missionary concerns.
5. Do. Vestry. 6. In study. 7. Do.
8. Preached at home. 9. Visited families. C. M.
10. Association at Marblehead.
11. Engaged in preparing Instructions, &c. for missionaries. 12. Do. Vestry.
13. In study. 14. Do. 15. Preached at home.
16. Rode to Newburyport, on missionary business.
17. At N—pt, fitting away missionaries.
18. Returned from N. 19. Miscellaneous. 20. Do.
21. Do. 22. Preached at Marblehead.
23. Visited families. Funeral of Mrs. Gould.
24. Confined with influenza. 25. Do. 26. Do.
27. Do. 28. In study. 29. Preached at home.
30. Visited families.
31. Occupied with attention to my sick family.
- Nov.* 1. My little son John Norris so sick, as to engross my attention. 2. Do. 3. Do.
4. My son died. 5. Mr. Dow preached. Son buried.
6. Family visits. Attended funeral of Mrs. Cutler, Hamilton. 7. Miscellaneous. 8. Do.
9. S. M. Conference at my house. 10. In study.
11. Do. 12. Parochial visits. Ch. meeting.
13. Went to Boston. Sem. An. Meeting, Mass. Miss. Society.
15. Returned from Boston. Son, Jonathan Fox, sick of fever.

16. In study. 17. Occupied with family concerns.
18. In study, engaged in 3d Letter to Mr. Channing.
19. Exchanged with Br. Walker.
20. Parochial vis. C. M. 21. In study. 22. Do.
23. Miscellaneous. V. M. 24. In study. 25. Do.
26. Preached at home. 27. Parochial visits. C. M.
28. Miscellaneous. Met Committee of Branch Church, to endeavor a settlement of long existing difficulties. 29. In my study. 30. Do. V. M.
- Dec.* 1. In my study. Conferred again with Com. of B. C. Agreed upon terms of amicable settlement.
2. In study. 3. Preached at Upper Beverly. Mr. Colby at Tabernacle.
4. Parochial visits. C. M. Church adopted the agreement with B. C.
5. In study. 6. Do. P. M. Rode to Charlestown.
7. At Boston. Assisted in organizing Am. Soc. for young men. [Education for the ministry.]
8. Returned from Boston. 9. In study.
10. Preached at home, A. M. At S. M. P. M.
11. Parochial visits. C. M. Members of B. Church present. 12. In study.
13. Do. Meeting at Branch Vestry.
14. Do. Dea. Adams. V. M. 15. Do. 16. Do.
17. Preached at home. 18. Parochial visits.
19. In study. 20. In study. Mrs. Grant's.
21. In study. Finished 3d Letter to Mr. C.
22. Miscellaneous. 23. In study.

It may seem incredible, and yet it is true, that these Memoranda are but an average index of Dr. Worcester's life and labors, year by year, from 1803 to 1821. But these months were selected, because it was much desired to impress upon the mind of the reader, that his part in the *controversy*, which was the greatest of his life and his times, was "*strange work*," and was that in which he could never have engaged, but from the most urgent convictions of personal duty to the cause of truth and the glory of his Master.

It appeared to some, and not without reason, that Dr. Channing began his "Remarks" on the Letter of Dr. Worcester, as if painfully conscious of his inability to answer him. But it was not treating such an opponent with due respect, to publish "Remarks" upon his Letter, instead of addressing him directly. And it is hard to avoid the surmise, that the mode chosen was dictated by the necessity of making the most of his means to sustain himself; and by addressing the public, Dr. C. could have a far better opportunity of using to the best effect his peculiar talents.* As he proceeds in the discussion, he becomes animated and confident; but no man of logical acumen and perfect impartiality of judgment can be so blind as not to see, that his "Remarks" are seriously wanting in candid, honest, and valid argument.†

In Dr. Channing's "Remarks," there was a disclaimer of personalities, yet they abounded. The strongest points were more or less avoided or evaded. Many things were said, as if arguments, which had no relevancy to the points at issue; yet were well suited to awaken sympathy in the writer's behalf. There was an

* A few years later, he did not attempt to answer Prof. Stuart's Letters, addressed to him respecting some statements in his Sermon at the Ordination of Mr Sparks, at Baltimore. Prof. Norton *reviewed* those Letters,—but instead of meeting Prof. Stuart's arguments directly and manfully, he gave a general view of reasons for adopting Unitarian sentiments, in opposition to the Trinitarian system of faith. This is a mode of controversy, which is well understood by some advocates at the bar, and some orators in the halls of legislation. A man may thus say very much, that passes for argument and truth; when if he had tried to meet his opponent just where his opponent stood, he could not have concealed his weakness and his discomfiture.

† In patience, accuracy, calmness, discrimination; in short, in every requisite for a successful management of a controversy, Dr. Worcester was acknowledged by those best qualified to judge, whether friends or opposers, to be incomparably the superior of his opponent. But his greatest superiority was in the cause, which he defended.

effort to embarrass Dr. Worcester, by references to the conflicting views of Calvinists and Hopkinsians ; and more especially, by placing before him, in the most invidious form, the sentiments of the author of the "Bible News." The unkindness of this last procedure was felt very keenly by Dr. Worcester, and was regarded as unworthy of Dr. Channing. But there was a "MISSTATEMENT" in Dr. Channing's "Remarks," which he did not hesitate to pronounce "FLAGRANT;" and of which, for the grievous injury inflicted by it, he demanded an explicit acknowledgment and correction.

He was accustomed to the strictest accuracy in all his own statements, and chose his words, with the most rigid discrimination and conscientiousness. He would have humbled himself, as without excuse, if through excitement, haste, or inadvertence, he had misrepresented Dr. Channing ; and to have misrepresented knowingly, would have been morally impossible. Hence he considered it a fault of no common aggravation, that Dr. Channing should have made the egregious, if not "flagrant misstatement," which he certainly did, whatever he might honestly say of his "*impressions*," or those of his friends.*

Dr. Worcester's Second Letter followed his First, after an interval of little more than a single month, during which his engagements and his severe illness have been seen in his Memoranda. The contents and character of this able production cannot be better described, within the same limits, than as follows:

* The minds of the two men, in habits of logical statement, were about as different as geometry and poetry. Dr. Channing admitted that "a verbal critic, with a dictionary in his hand" might make less of the words of Dr. Worcester ; but insisted upon a rule of interpretation according to *impressions*,—which, if carried out, would leave any man's *language* at the mercy of every other man's ignorance, or carelessness, or angry passion.

“After correcting the ‘flagrant misstatement,’ and several others of minor consequence, Dr. W. proceeds to show, at some length the radical difference between Trinitarians and Unitarians. He shows, that the orthodox believe in the plenary inspiration of the Scriptures, and that Unitarians disallow such an inspiration; that the orthodox believe in the doctrine of the Trinity; that they hold this doctrine to be fundamentally important; that they believe in the divinity of Christ, in his incarnation, in his expiatory sacrifice, and in justification by faith alone; while Unitarians reject these doctrines, or entirely explain them away.

At the commencement of this Letter, Dr. W. expresses his ‘deliberate judgment, in which he had the concurrence of all with whom he had conversed, that Mr. C. had not directly met him at a single point, shown him to be incorrect in a single statement, nor refuted him in a single position, or argument; and, in a word, that Mr. C.’s Remarks were no *real* answer to his First Letter.’ Dr. W. then inquires, by what means Mr. C. had been able to give his Remarks the *appearance* and *effect* of an answer; for that it had that appearance and that effect, in the view of some persons, is admitted. By a very clear and powerful analysis, Dr. W. shows, that the Remarks of Mr. C. owed whatever efficacy they possessed, to the *imputation of a bad intention*; to his representing Dr. W.’s Letter as *light and trifling*; to his *diverting the reader’s attention from the point and the argument*; and to *misstatement*.”

The Second Letter is written with moderation, solemnity, and great ability. It bears evident testimony, not only to the conscientiousness of the writer, but to his care, patience, and diligence, as well as to his profound veneration for the Scriptures, and his habit of fair and close investigation.”*

A pamphlet had just been published, as the last sheet of Dr. Worcester’s Second Letter was put into his hands for correction. His attention was called to

* Panoplist 1816, pp. 222—3.

it, in the book-store of his honored publisher and friend, S. T. Armstrong, Esq. After reading it, he retired to a room, and immediately wrote a "POSTSCRIPT," which in an hour or two was in the printing office. The "Layman" never recovered from the well deserved rebuke of his personal invective and phrenzied vituperation.* It was a remark of Dr. Worcester, suggested by the arrogant pretensions of some self-constituted umpires in doctrinal controversy,—“I have no great confidence in *these lay theologians*.”

* “A pamphlet by a LAYMAN has come to hand, just in season to receive as much attention as it seems to require. The pamphlet bears this title, ‘Are you a Christian or a Calvinist? Or, Do you prefer the authority of Christ to that of the Genevan Reformer?’ Whatever in this publication concerns me, and the cause which I have espoused, has been almost entirely anticipated, and, as I believe, sufficiently answered, in the foregoing Letter.

The title, the spirit, the whole tenor, import that Calvinists are not Christians. I am not in the least angered by this; nor do I apprehend that any of my brethren implicated, will think that they will do well to be angry, or will feel themselves called upon to express, even ‘a virtuous indignation.’ If the Layman and his party really believe that Calvinists are not christians, they have my full and hearty consent to declare it with the utmost freedom; nor will I contend with them at all about their consistency in claiming to be thought most charitable, in entertaining and expressing this opinion, and in continually denouncing us as being utterly devoid of charity.

‘I expect,’ says this unknown writer, the ‘intolerant among the disciples of Calvin will be ready to consign a layman to the fate of “*unregenerate reprobates*,” who shall dare to intermeddle with the sacred mysteries of their faith.’ The gentleman, I believe, need give himself no concern on this score. ‘Their master,’ he proceeds to say, ‘would never suffer any one to question his doctrines under pain of the fagot. He wished to dethrone the Pope, only that he might put the tiara on his own head. His disciples in *this country*, and in *this alone*, retain the same spirit.’—These are the first sentences. To these I will add a quotation from the 6th page. ‘The orthodox believe in Calvin and the Westminster Assembly; the liberal christians in Christ and his apostles. The former are Calvinists—the latter are christians. Yet so intolerant and unreasonable are the party who have arrogated to themselves the title of orthodox, that they venture to deny the name and title of christians to the followers of Christ, and apply it exclusively to the followers of Calvin, and of human councils, assemblies, and creed-makers.’ Those who have not the opportunity or inclination to read the pamphlet, may rely on these quotations, not only as a fair specimen, but as containing the sum and substance, the pith and marrow of the whole. Such is the ‘document’ which this writer is careful to let us know it was his intention ‘to furnish’ to be deposited in the archives ‘of our historical societies and the alcoves of our colleges;’ a monument more durable than brass, to proclaim and exemplify to the generations to come, the talent and taste, the truth and argument, the correctness and wisdom, the dignity and urbanity, the meekness and modesty, the candor and charity of the liberal men of Massachusetts ‘in the beginning of the nineteenth century.’

The Layman states, or intimates, more than once, that I deny, and endeavor to prove, that the Reviewer did not charge the liberal clergy and party

To Dr. Worcester, amidst his labors and infirmities, it was gratefully providential, that the annual meeting of the A. B. C. F. M. for 1815, should have been appointed to be held, Sept. 20, in Salem. With warm affection he greeted the coming of his associates. In his Report, Mr. Newell's departure from Ceylon, to join his brethren in Bombay,—the latest intelligence from this first mission,—the ordination of the new missionaries,—the change of the destination of Messrs. Warren and Meigs, were duly noticed. "The design of a Western Mission," though "suspended," was not "relinquished." The judgment of the Board was sought, in relation to a plan for missions to the Indian tribes,—such as was briefly stated in the Letter of Dr. Worcester to Mr. Evarts, July 1.*

with 'hypocritical concealment;' and upon this he bestows many words. I said, however, explicitly, 'I mean not to deny that the Reviewer does charge ministers, and perhaps others, of the party called liberal, with want of openness and clearness; nay, with designed concealment and culpable disguise.'

P. 12, the Layman says, 'We agree with Dr. Worcester, and we are happy to agree with him in some points, that south of Massachusetts there is very little freedom of religious opinion. Men must think as they are bid, not as they believe.' How the gentleman came to know this to be my opinion, I will not attempt to divine; but sure I am, he can find not the slightest intimation of any thing of this sort, not the most distant reference to the people south of Massachusetts in my Letter.

For an answer to the main scope and argument of his pamphlet, I beg leave to refer the Layman to pp. 11—14, 22—25, and 28—40 of the foregoing Letter.

What is principally to be apprehended by me and my brethren, of danger to *ourselves* and our cause from the Layman's attempt is, that we shall not duly remember, that '*charity rejoiceth not in iniquity; but rejoiceth in truth.*' We have strong temptation to rejoice in this publication. This shower of 'poisoned arrows' has not reached *us*. I confess, however, I like the Layman's openness. He conceals neither his sentiments, nor his spirit, his party prejudices nor his private enmities, his designs nor his resources;—nothing but his name.

'Alack! 'tis he! why he was met even now
As mad as the vex'd sea: singing aloud,
Crown'd with rank furmiter, and furrow weeds,
With harlocks, hemlock, nettles, cuckoo-flowers,
Darnel, and all the idle weeds that grow
In our sustaining corn.'

* * * * * 'That close aspect of his
Does shew the mood of a much troubled breast.'

* That Letter contained the model of the missions afterwards established, —with modifications from some circumstances,—as that of the invention of

In anticipation of the sailing of the Ceylon missionaries, Dr. Worcester apprized his associates, that there must be a large increase of expenditure; also, that an increase must be expected, from year to year, with "every addition to the number of our missionaries, and to the extension of our operations." After some suggestions of a financial nature, the assured hope was expressed, that, "under Providence," the Board might safely depend "on the liberality of the Christian public." * The example of England should silence the objection, that other benevolent societies were so multiplying, or so enlarging their operations.

* * "A similar spirit is rising in this country, and by proper means may be advanced to a proportional activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principal functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells."

the Cherokee syllabic alphabet by *Guess*, the half-breed,—an invention, which though as a literary fact remarkable, yet of very doubtful advantage to the Cherokees. There are reasons to think, that it would have been better for their progress, if it had never been known. At the present time, the national schools of the Cherokees do not teach in the native, but in the English language.

* Balance carried to the credit of the Board, in new account, Sept. 1, 1815, \$19,533 35 Dr. W.'s appeal in March was not unheeded. The Board had no hesitancy in going forward.

Dr. Worcester so arranged his work, that whatever in particular he undertook, was prosecuted to its completion. A change of labor afforded relief. Letters could be written or answered, in hours when the mind and body were hardly in sufficient vigor for such exertion, as that of writing his Letters to Channing. And many and wearying as were the hours of his labor, in pushing forward the designs of the Prudential Committee, he always seemed cheerful and happy.

He was seldom, if ever, happier in appearance, than during the Unitarian Controversy. It was partly, no doubt, from the conviction that he could successfully maintain *the right side*. But it was chiefly from the union of his spirit with that of "Paul on Mars Hill." His prevailing thoughts were imbued with the most enlarged and diffusive benevolence; and at times he had joy which made his countenance shine as if irradiated from on high.

It was kindly ordained, that, during the Controversy of 1815, he had so much of delightful experience in preparing the mission to Ceylon. The young men, who were designated for service in that island, had become peculiarly dear to him. They had long been in habits of most respectful, yet familiar intercourse, as sons with a father. So much did they love him, and so implicitly confide in his wisdom and sound judgment, that they even ventured to propose, that he should go himself to the East, and should take the personal oversight of them in their respective fields of labor.*

* Related as a tender reminiscence, by Rev. Mr. Poor. And it is right to add, that he and his associates were *thoroughly educated* for their work.

" Salem, Oct. 12, 1815.

Rev. Messrs. Samuel Newell, Gordon Hall and Samuel Nott.

Very dear Brethren,—

In my letter by the Indus, Capt. Dennis, which sailed from Newburyport, for Calcutta, 27th of last March, I acknowledged the receipt, then recent, of your communications down to 25th Dec. 1813, excepting those dated at Cochin and Goa, which have since been received; and expressed to you the high satisfaction which those communications afforded to the Prudential Committee. * *

We greatly rejoice in your having been permitted, after so many painful fluctuations and trials, to remain unmolested at Bombay; and in the prospect held out of your being allowed quietly to establish yourselves there, and to pursue the great objects of your mission. Though much time was consumed before you could find an open door and a resting place; yet we have reason to praise the Fountain of all gracious supports and consolations, that neither you nor we were discouraged, or greatly depressed; and to trust in him that the things which have befallen you in Asia, will eventually turn out to the furtherance of the Gospel.

We are satisfied, dear brethren, with the devoted spirit which you have manifested; with the endeavors which you have used to obtain a good missionary station; and with the manner in which you have employed your time and applied yourselves to the requisite preparations for your principal work. We think with you, that Bombay is a most eligible and important station. And we devoutly hope, that Providence will permit you to hold it, will enable us to strengthen it, and will kindly fulfil the highest expectations which are entertained respecting it.

In regard to the principal subject of your last communications, while we deeply lament the difference of opinion which has been exhibited; we remark with

much satisfaction the Christian temper with which your deliberations, debates, and proceedings appear to have been conducted; and we gather from it the pleasing hope, that you will yet be not only of one heart, but of one mind and judgment. It is not indeed to be thought strange, that in a situation so new, and in circumstances so embarrassing, a considerable difference of opinion should arise; or that views should, for a season, be entertained, which time, experience, and prayerful reflection will correct.

At the late annual meeting in this place, the Board, after very serious deliberation, unanimously settled the following general principles.

1. That every missionary employed in the service of the Board is to be considered as being, under Providence, dependent on the Board for support, under such regulations as the Board or the Prudential Committee, may from time to time recommend or approve; and that all the earnings which any missionary or missionary's wife, shall in any way procure, shall be considered the property of the Board, for the objects of the missions, and as such be regularly accounted for to the Prudential Committee.

2. That at every missionary station to which more than one missionary shall belong, the salaries and earnings of the missionaries, and presents made to them or any of them, shall constitute a common stock, from which they shall severally draw their support in such proportions and under such regulations, as may from time to time, be found advisable, and be approved by the Board, or by the Prudential Committee.

3. That the majority of missionaries, on any missionary station, shall, in their regular meetings, decide all questions that may arise, in regard to their proceedings and conduct, in which the mission is interested.

4. That the Prudential Committee be authorized to allow the missionaries at each missionary station, to take such a house for their common use, as may be suitable for their accommodation, and charge the rent of the said house to the account of the Board.

These principles, we are persuaded, will, upon due

reflection, commend themselves to all your minds, as correct, and most essential to that mutual confidence, which should ever subsist, and by all means be secured and strengthened, between missionaries and the Board, and severally between the missionaries themselves; and as highly important in various respects to the stability and success of the missionary cause. Though we do not perceive in the 'Form of Polity' or Social Order which you have transmitted to us for our consideration, anything incompatible with these principles, or particularly objectionable on any other account; yet the Prudential Committee very affectionately and earnestly recommend to you a candid and careful revision of the whole; and exhort you to exercise the spirit of mutual forbearance and brotherly concession, and to adopt with perfect acquiescence and unanimity such a plan, conformable to the principles established by the Board, as your best united wisdom may devise.

Agreeably to authority granted by the Board, the Prudential Committee wish you distinctly to understand, that it is their pleasure that you take such a house for your common use, as may be suitable for your accommodation; having due regard at once to good economy, and to the essential interests of the mission. For the rent of the house, the Committee will be answerable.

The subject of schools is one in which we take a very deep and lively interest; and we are gratified that it has so early and so strongly engaged your attention. We cannot allow ourselves to doubt, that you will soon be brought to harmonize in judgment and in feeling upon this important subject; and we repose full confidence, under God, in your wisdom and fidelity to adopt and execute such measures respecting it as will be satisfactory to yourselves and to us, useful to the mission, and of great and lasting benefit to the present, rising generation, and to the generations to come in the land of pagan darkness in which you are stationed. On this subject, however, we would particularly recommend to your attention a report of the late venerable missionary, Dr. John, to be found in the Mission-

ary Register for Nov. 1813, a copy of which, we trust you will receive along with this letter. You may rest assured that every encouragement in our power will be given by us to the promotion of schools.*

If you duly receive the letters which have been sent out, you will have been apprized, before this reaches you of the preparations for sending out your brethren, who have been for some time in readiness for the service. Upon this subject you will be pleased to receive the following extract from the recent annual Report of the Prudential Committee, which we regret that we cannot now send you entire, as it has not yet been published.

* * * * *

These brethren take passage in the brig Dryade, Capt. Buffington, from Newburyport, directly for Ceylon, where it is expected the Dryade will leave them, and proceed on her voyage to Calcutta. Their instructions direct, that on their arrival at Ceylon, they

* "We trust, dear brethren, that you have already had substantial proof that we are not unmindful of you in regard to your support; and that although, owing to your removals from place to place, and the obstruction for a time of direct intercourse with India, you have been subjected occasionally to some embarrassment and to the necessity of being indebted for pecuniary aid to the kindness of friends abroad; yet it has not been long before you have received from us the means of redeeming your bills and of relieving you from embarrassment and from anxiety. We wish you to be at ease upon this subject. Our remittances to you will be such as, if duly received, and we trust, that hereafter there will be no extraordinary hindrances, will always keep you in advance. We suppose that you cannot yet have made so full and fair an experiment of living in Bombay, as to be able to determine with accuracy, as to the adequacy of your salaries. It takes considerable time in a new place and in a new situation of life to get well settled, and to learn the ways and means of economizing, of accommodating to circumstances, and of profiting by favorable opportunities and judicious foresight and arrangement; and until all this be attained, even though no extravagance be indulged, though economy be studied, yet the expenses of living will unavoidably be very considerably greater, than afterwards will be found necessary. This will especially be the case in great cities. While, therefore, we think it right to make you such allowances for extraordinary expenses as your accounts and an attentive consideration of your circumstances indicate to be necessary and proper; yet we deem it expedient to wait some time longer before any fixed alteration be made in what we denominate your stated salaries. This we think important for the prosperity of the mission in India, and for the prevention of any prejudicial impression at home. Be assured, however, that it will be our care and our endeavor that your hearts shall not be depressed nor your hands enfeebled, for want of competent means of support.—Upon this general subject, you will receive further and more particular information from the Treasurer."

should avail themselves of the best information, respecting not only that Island, but also the neighboring Peninsula, Bussora, and other parts of the unevangelized East; particularly that they open as soon as possible a correspondence with you, and weigh very attentively any advice or suggestions, which from your knowledge and experience, you may think proper to offer for their consideration; and that after due deliberation, they should use their best discretion as to the place or places in which to establish themselves. They are distinctly given to understand, and wish you to understand, that, as in our view the station at Bombay is a very important one, if the way be open it may be highly expedient, that some of them should join you there. On this point particularly, you will be able to give them the best information; and in regard to this and every other point mutually interesting to them and to you, as engaged in one great cause, you will be forward, we doubt not, to communicate to them such intelligence and advice as will be useful to them, and to render them every assistance in your power.

The design of a mission to the Indian tribes in our own country, though suspended is not relinquished. Mr. Kingsbury, who finished his studies at Andover this fall, is devoted to this service; and should a suitable man be found to accompany, such an one as we have particularly in view and hope to obtain, not many months, we trust, will elapse, before the mission be set on foot. Besides these, Mr. John Nichols, of the Theological Seminary at Andover, and Mr. John Ross, and Mr. Elisha P. Swift, of the Theological Seminary at Princeton, have offered themselves for the general missionary service. On the whole, the interest is rising in this country, as it is most wonderfully in England. The work is God's, and will prevail and prosper.

Brethren, be strong in the Lord and in the power of his might. Let not your hearts be troubled, neither let them be afraid. Be steadfast, and immovable, always abounding in the work of the Lord; and God, the all-

sufficient God, will be your shield and your exceeding great reward.

Accept, dear brethren, the christian salutations of the Prudential Committee and of the whole Board.

With great personal affection and esteem,

Your friend and brother,

SAMUEL WORCESTER,
Cor. Sec. and Clerk of Prud. Com."

Other correspondence of this period is reluctantly omitted. There may be an interest for some in the *credentials*, or the official *passport* of the missionaries.

" To all whom it may concern :—

These presents may certify, that the bearer, the Rev. James Richards, a native citizen of the United States of America, liberally educated, and skilled in medicine and surgery, is a duly approved and ordained Christian Missionary, under the patronage of the American Board of Commissioners for Foreign Missions, sent out with Instructions to preach the Gospel of peace to the Heathen. And he is hereby affectionately recommended to the protection and favor of all rulers and public functionaries, and to the courtesy and kind offices of all persons, in every place to which divine Providence may bring him.

Given at Salem, Massachusetts, U. S. A., this 16th day of October, in the year of Christ one thousand eight hundred and fifteen.

SAMUEL WORCESTER,
Cor. Sec. of the A. B. C. F. M."

On the 23d of Oct. the missionaries who had been ordained in June, with the exception of Mr. Mills, embarked at Newburyport. The exercises of embarkation, like those of the ordination, were attended by a numerous assembly, and very materially promoted the missionary spirit in the churches. Their Instructions, with some necessary variations, were the same as

those given to the brethren, who preceded them, in Feb. 1812.*

Mr. Mills remained to labor at home, in forwarding the great cause, in which he was so ardently engaged. His heart was much interested in the Indian tribes, and also in the prospective mission to the Sandwich Islands,—for reasons naturally associated with his early acquaintance with Henry Obookiah.† Near the close of this year, 1815, this interesting youth was formally received under the patronage of the Board. William Tannoee, and Thomas Hopu, natives also of the Sandwich Islands, were received in like manner. The foundation was thus laid for the establishment of the Foreign Mission School, at Cornwall, Conn.,—which fairly commenced operations in 1817, and, so long as it continued, was an object of very affectionate care of the Prudential Committee.

In the Memoranda for November, the *fifth* parental bereavement of Dr. Worcester is recorded. That “little son, John Norris,” was the second of the same name. And as before, the father was enabled, to present to his family, and all his friends, the example of a perfectly resigned and comforted spirit. It was, perhaps, more than ever apparent, that it was a fixed principle of his life,—as a servant of Him who himself died for the world,—to consider the opportunities of “doing good” and the “shortness” of “time,” as requiring some effort for the subordination of his domestic griefs and sorrows, to the higher claims of personal usefulness in “preaching the Gospel,” in “publishing salvation,” and in “earnestly contending for the faith.”

* Dr. W. was obliged to return home, the 18th. Thus he was not with either of the first two companies of Missionaries, when they sailed.

† See Memoir of Mills.

Dr. Channing again addressed the public in "Remarks." He was particularly influenced, as he himself intimates, by the manner, in which he had been called upon to retract "the flagrant mis-statement."—Of the three pamphlets from his pen, it would justly be considered the ablest. It breathes also a much less indignant and a somewhat subdued spirit. But, as before, all the great points in Dr. Worcester's Letters are omitted or evaded; while other topics are introduced with the same ingenuity and earnestness, and with higher exertions of embellishment and eloquence. He also gave ample occasion for his opponent to speak of his "fervid rhapsodies and inflammatory paragraphs."

It would seem, however, as if he had the "intention fairly and fully to meet the charge," for instance, of "flagrant mis-statement." He so affirms. Yet from the manner in which it was, or, rather was *not*, met,—it is not an uncharitable conclusion, that he really did not perceive the error which he had committed, and which, as he persisted in it, as a just interpretation of Dr. Worcester's language, was perfectly astounding and incomprehensible to others, as well as to Dr. Worcester. His quotations and comments proved no such thing, as he had affirmed. He had adopted, and still adhered to the rule of interpreting the Letter, by the "*impression*," which it made upon his own mind and that of his friends.

Dr. Worcester was much in doubt, whether it was expedient to make any further rejoinder. But he at last concluded to resume the subject; and it is not unsuitable to say, that he meant to make his Third Letter, as it proved, decisive and final.

The controversy had materially changed. Ques-

tions of doctrine, as true or false, essential or non-essential, were now more directly involved in the issues. And hence it was conceived to be of vast importance, that the public mind should be still further enlightened, respecting points of faith, which had been studiously depreciated, if it be wrong to say, caricatured and contemned.

Of his feelings, his motives, his aims and wishes, it was a kind of humiliation in Dr. Worcester, to be obliged to speak as he does, in resuming the grave and momentous themes of discussion, which, in his view, comprehended all the "interests of truth, justice and mercy," in the glorious redemption of "the church of God, which he hath purchased with his own blood."

"I find," he says, at the beginning of his Third Letter, "that you have seen fit to make to the public another set of remarks about me, and about other persons and things in connection with me. I did hope, if you should condescend to write again, it would not be in the style of a murmurer and complainer, or of a popular suiter and declaimer. If the 'self-respect' and 'virtuous indignation,' of which you have so emphatically spoken, required you to turn your back upon your opponent, and to refuse to him the offices, not only of brotherly kindness, but of common civility; yet it might have been well, had they not withheld you also from attending to the points which essentially belong to the debate, which have been distinctly stated and urged, and which certainly merit very serious and candid consideration and discussion. Those, however, are virtues it should seem of no ordinary loftiness and inflexibility, and of no ordinary claims and prerogatives.

On the question of writing again, several considerations have presented themselves to my mind. My Second Letter seems to need no vindication or sup-

port; as your Remarks have not I suppose, to any one, even the *appearance* of an answer.* My labors and duties are many, and my health is frail. A considerable portion of the public are probably desirous that the controversy should cease; as a large class have not patience to attend long to any subject which requires serious thought; not a few have an imposing prejudice against all religious debate, and a morbid dread of this discussion in particular; as if religious truth, and such especially as relates directly to the redemption of mankind, and the person and kingdom of the Redeemer, ought not to be developed or defended; and not a little influence is exerted to prevent people from reading—more than one side.—Still, however, there are many who do read and will read both sides. The points in discussion are among the most important, that could be offered to the attention of the christian community. Though some ill effects may ensue, as, in a world like this, is always to be expected, when any thing is attempted for the cause of truth; yet the persuasion, I believe, is continually extending and gaining strength, that the good effects will greatly preponderate. And though I have been accused of being a volunteer in this service, as I would certainly wish to be, in a cause so deeply interesting to the honor and kingdom of the Lord Jesus; yet as I have girded on the harness, whether prudently or imprudently, the time does not seem to have arrived for me to put it off.—What I have now to offer will be disposed under several distinct heads.

I. In the outset of your remarks, you re-urge the charge of ‘bad spirit and intention.’ To this I am

* “The *appearance* of an answer.” As an intelligent lady, herself a convert from Unitarianism, was sitting at the table of Dr. Worcester,—some six or eight weeks after the publication of Dr. Channing’s last “Remarks,”—she ventured to sound him, a little freely, respecting his intentions. “I have heard it said,” she pleasantly remarked, “that Dr. Channing is *unanswerable*. He seemed to be much amused. “*Ah!*” said he.—“Yes, I have heard it said so, repeatedly.”—Without answering her implied question, whether he should write again, he significantly and smilingly added;—“It is sometimes not a little difficult to know what there is, that *needs to be answered!*”

compelled briefly to reply.—My conscience bears me witness, that my design has been not to excite popular or party passions and animosities, already in a flame when I first took my pen, but to assuage them; not to promote a violent disruption, or an irregular denunciation in the christian community, but to give such a direction to the controversy, as would lead to sober and conscientious inquiry, and to a right understanding of truth and of duty. It has long been well known, that I have not been the advocate of rash measures, of hasty separations, or of a rigorously restricted system of fellowship. You have yourself been pleased to say, that you had ‘regarded me as a man of candor, moderation, and liberal feelings.’ Though you have seen fit to alter your opinion, and to represent me as a man destitute of candor, and possessed of a bitter, malignant, and persecuting spirit; yet I suppose it will be obvious to others, if not to yourself, that this latter opinion has been formed under circumstances not the most favorable to an impartial and correct judgment; and I am sustained in the confidence, that candid men will pronounce, that for your sudden change of opinion, and your consequent criminations, so hastily expressed, and so pertinaciously reiterated, you had no sufficient reason.”*

* “To a candor, indeed, which confounds the distinction between truth and error,—to a moderation which regards both the one and the other, as of little consequence,—to a liberality which places them on equal terms, in regard to christian character and christian communion, I make no pretensions. I do hold, that belief in the truth is essential to christianity; and that ‘the church of the living God, which is the pillar and ground of the truth,’ and the ministers of Jesus Christ, who are ‘set for the defence of the gospel,’ have not only a right to inquire, but are under obligations of infinite responsibility to inquire, concerning the faith as well as the practice of individuals and communities, claiming christian fellowship;—to inquire, however, with candor, and meekness, and charity, making a difference between ignorance and disbelief, and between circumstantial errors, and fundamental. This is my heinous offence,—my unpardonable crime. It is on account of this persuasion, that you have ‘considered my letter unworthy of me as a christian and a christian minister,’ and ‘thought that I have discovered a strange insensibility towards my brethren,’ and written with a bad spirit and intention. I say, this is the reason of your abundant criminations of me; for you have pointed to no other, but to this you have distinctly and repeatedly pointed.

What you think of me, or what I think of you, is in itself of little importance to the public, and can have nothing to do with the merits of the cause in debate. It may be, however, of considerable consequence, to remark the grounds on which you are so ready to pronounce a man to be destitute of

Dr. Worcester substantiates his charge of "flagrant misstatement," and affirms that "the annals of controversy might be searched throughout in vain, for an example, a prototype, or a parallel," of such "an expedient to save one's 'self-respect' from the pain of a concession," as Dr. C. had adopted, by professing "a belief" that Dr. W. "*misremembered*" "his feelings and intentions." *—(pp. 6—11.)

He then examines the "further development of the creed, which Dr. C. had given as common to himself and his particular friends," respecting the nature of "the Son of God;" and from the admissions of Dr. C. he exposes in full view the fact, that, "with 'these liberal Christians,' it is a matter of utter uncertainty, of endless doubt, and, it would seem, of cold and lofty indifference, who the Savior of the world is!—whether he is a created or an uncreated being; whether he existed from eternity, or begun to exist in time; whether he is a God, who, though inferior to the 'Supreme God,' has yet a rightful claim to religious worship, or only their fellow-servant, to whom no divine honors belong!" "The same uncertainty, and doubt, and in-

candor, and charity, and all good motives and feelings, and to impute to him a bitter, malignant, and persecuting spirit; as it may serve to explain the nature of that charity on which you lay so great a stress, and to which you make such lofty pretensions. Let it here then be distinctly noted, that, according to your representations, if a man demur as to christian fellowship, on account of any error in sentiment, he is destitute of charity, and a persecutor; if he regard no error as any bar to fellowship, he is a charitable man, and a liberal christian."

* "I supposed you had wronged the Reviewers; I *knew* you had wronged me. Without, however, imputing to you any ill intention or motive, I remonstrated, explained, and called upon you to retract. It was only, in a christian spirit and manner, to acknowledge that you had misapprehended my meaning,—and the credit for ingenuous feeling, especially the consciousness of having done an act of magnanimous equity to an opponent, would have abundantly compensated for any self denial which there might have been in the case. But you have chosen a different course and must look for a different reward. I can, however, assure you, Sir, that it would have afforded me much greater pleasure to have had occasion to acknowledge your generous candor, than I have found in making the kind of stricture which you have compelled me to make."

difference exist, in regard to what Jesus Christ has done for these same 'liberal Christians.' *—(pages 11—16.)

The arguments of Unitarians against the orthodox views of the nature and offices of the Son of God, are searchingly dissected. It is shown, that the appellation *Son of God* implies no inferiority of nature, and that the primitive Church, the apostles and the Fathers. "held Christ to be the Son of God not only 'in a peculiarly high sense,' but in a sense the highest possible; in a sense which implied his true divinity, his being of the same nature and one with the Father." (pp. 16—19.)

Dr. Worcester then proceeds to "show the fallacy and futility of many of Dr. Channing's objections and representations, and the unsoundness and corruptness of his general system," by "a plain scriptural exhibi-

* "Whether he died to expiate their sins with blood of inestimable merit, or whether 'in consequence' merely 'of what he has done and suffered, the punishment of the sin is averted from the penitent;' as it may have been, in consequence of the sufferings and labors, the instructions and intercessions of Paul and other good men, by whose means sinners have been brought to repentance!—Of course, there must be similar uncertainty, doubt, and indifference, as to the obligations which they owe to him; as to the love and trust the thanks and honors to which he is entitled.—Do they then honor the Son, even as they honor, or should honor the Father? They do not know who or what the Son is. Are they blessed in putting their trust in him? They do not know to what extent, or for what purposes he is to be trusted. Do they delight to join in the heavenly anthem, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?' They do not know that he is worthy thus to be adored and praised!—Ah! where are we? Into what a region of frost, of darkness, of the shadow of death are we advancing!—Is this, Sir, the light which is so ardently hailed, and so loudly proclaimed by the 'rational christians,' of this favored age? Is it here that we are to find the grand consummation of divine knowledge, that 'purer system of christianity,' to which you and your 'liberal' brethren would guide mankind? Is it in this chilling, dismal clime, that professed christians of every name are to meet together in one blessed fellowship? No wonder then that Jews and Infidels, Mohammedans and Pagans are invited to participate in the blessedness. (With intimations to this effect, the writings of Unitarians abound.) And no wonder, that they who adore the Lord Jesus, as '*the true God and eternal life,*' and delight in the ascription, 'Unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God and his Father,—to him be glory and dominion forever and ever,' should decline the invitation."

tion of the DOCTRINE OF THE TRINITY." This was a subject, upon which Unitarians had been accustomed to speak with an air of triumphant self-complacency,—as if the proposition, that "the Father, Son and Holy Spirit are three Divine Persons in one God," is unintelligible, and even impossible to be understood. Dr. W. joins issue here. He takes away the whole foundations upon which Dr. C. had planted himself; and presses upon his opponent with signal effectiveness, the inevitable inference from Dr. C.'s own concessions, that Unitarians themselves do not know the meaning of that distinguishing article of their creed, viz, "Jesus is the Christ, the Son of the Living God." Not any more could they know the meaning of the declaration, "Christ died for our sins." But it was by no means to be conceded, that Trinitarians do not understand the meaning of the propositions, which express the great and essential articles of their faith.—(pp. 19–34.)

"The objection of mystery, which you and other Unitarians are perpetually urging against the Trinity, might be urged, and has been urged, with equal reason, and with equal force, against all the principal doctrines of religion, both natural and revealed. If we are to fly before this objection, we must fly not only from orthodoxy to unitarianism, but from unitarianism to Deism, from Deism to atheism, and from atheism to universal skepticism. If the pretensions of the 'rational christian' to superior wisdom, because, to avoid mystery, he denies the Trinity, are well founded; then for the same reason, the deist is wiser than the rational christian, the atheist is wiser than the deist, and the universal skeptic is the wisest man of all. And upon this scale, I suppose, the pretensions to wisdom are actually graduated."

That part of Dr. Worcester's Third Letter, which relates to the Trinity, is an irrefragable confutation

of the strongest and most reliable objections of Unitarians, presented in all their force: there are passages of eloquence and sublimity, which are but seldom equalled,—and hardly, if any less admirable, are the pages on the subject of the ATONEMENT. His great learning as a theologian—his profound knowledge of “THE THINGS OF CHRIST,” and the unction of his undissembled humility and godly sincerity, have here a resplendence and irresistibleness of demonstration, which elevated him to a still higher eminence, than had previously been accorded to him by the public or his friends. But the whole should be read: no citations of parts could be just.

In a re-examination of the doctrine of CHARITY, in its true and false interpretation and application, Dr. W. “searches the Scriptures,” and with undiminished power, from the language and example of the Savior and the apostles, illustrates, GENUINE, DIVINE CHARITY,” in contrast with which he places the doctrine as held by Dr. Channing, whose “high pretensions in this particular, he could not but apprise him, were “eclipsed” by those of “deists and atheists, scoffers and libertines.” With gigantic strength he applies the principles of Chillingworth* and other Protestants, to the utter de-

* “‘I pray tell me,’ says Chillingworth, ‘why cannot heresies be sufficiently discovered, condemned, and avoided by them which believe Scripture to be the rule of faith? If Scripture be sufficient to inform us what is the faith, it must of necessity also be sufficient to teach us what is heresy; seeing heresy is nothing but a manifest deviation from, or opposition to the faith. That which is straight will plainly teach us what is crooked; and one contrary cannot but manifest the other.—Though we pretend not to *certain* means of not erring in interpreting all Scripture, particularly such places as are obscure and ambiguous, yet this, methinks, should be no impediment, but that we may have certain means of not erring in or about the sense of those places which are so *plain* and *clear* that they need no interpreters. And in such we say our faith is contained. If you ask me, how I can be *sure* that I know the true meaning of these places? I ask you again, can you be *sure* that you understand what I, or any man else says?—God be thanked that we have sufficient means to be *certain enough of the truth of our faith*. But the privilege of not being in *possibility* of erring, that we challenge not, because we have as little reason as you to do so; and you have none at all. If you

molition of the assertions of Dr. C., as to the uncertainties of our knowledge of "the truth as in Jesus." He also exposes the fallacy of Dr. C.'s assumption, that the false teachers in the days of the apostles were men of worse character, than any class of teachers in our days, and were so conscious of opposing the truth, as to be justly excluded from Christian fellowship. On the contrary, he argues that "there is no evidence to show, nor reason to believe, that the adversaries of the truth were not as sincere, as candid, as virtuous, and as respectable, in the first days of the Gospel as they are in the present age."

Dr. Worcester further applies the *argumentum ad hominem*, by inquiring whether the Unitarians themselves do not claim the right of the "condemning sentence" as he had called it,—i. e., the sentence of excommunication or non-communion. And as it respects Dr. Channing's violent objections to "*creeds*," he shows, that his "condemning sentence applies to the great body of the Church of Christ of all ages and nations. Indeed you yourself very explicitly give it this extensive application."

Dr. Channing had zealously contended, that the "only standard of Christian character is the *life*." Admitting the truth of this as a general statement, Dr. W. insisted, that "*fruits*" in the Scriptural sense imply much more than is understood by being "honest, benevolent, amiable, and virtuous." He "had not so

ask, seeing we may possibly err, how can we be *assured we do not*? I ask you again, seeing your eye sight may deceive you, how can you be *sure* you see the sun when you do see it? Perhaps you may be in a dream, and perhaps you and all the men in the world have been so, when they thought they were awake, and then only awake when they thought they dreamt.—A pretty sophism this,—that whosoever *possibly may err*, cannot be *certain that he doth not err*. A judge may *possibly* err in judgment; can he therefore never have assurance, that he hath judged right? A traveller may *possibly* mistake his way; must I therefore be doubtful whether I am in the right way from my hall to my chamber?"

learned Christ," as to believe "that in estimating or determining Christian character, a man's opinions, his faith or his disbelief, are not at all to be taken into the account. * * The Christian life is a life of *faith*. The fruits by which the Christian is to be known are the fruits of *faith*. Christians are *believers*. They are sanctified through the *truth*. Their hearts are purified by *faith*. Such is the doctrine of Scripture." It is in contradistinction to *professions*, that "fruits" are to be relied upon, in deciding character. The remarks in reference to "false teachers," it would require a "stronger than" Dr. C. to invalidate.

In closing his Letter, Dr. Worcester breasts the whole array of Dr. Channing's "frightful consequences," of the separation of Orthodox Christians and Unitarians.

* * "The 'system' from which you say they must result, is not a new one. It has been in practice from the first days of the Gospel. It has been in practice in our churches from the first settlement of our country. The Orthodox churches of New England, of Massachusetts, have always held it right to separate from those who essentially corrupt the Gospel; at no period of our history have they supposed that they ought to be in communion with avowed Unitarians; and if at any time they have been in communion with them, it is because those Unitarians have not been publicly avowed and open." *

* "No, Sir; we are not introducing or proposing a *new* system. We stand upon the 'foundation' of our fathers;—the venerable founders of our churches, to whom, under God, we are indebted for our 'religious institutions,' and the invaluable blessings which have resulted from them to our beloved commonwealth and country. We adhere to their faith and their worship, to their principles and system of ecclesiastical order and discipline; and both the one and the other we wish to maintain and perpetuate, in their genuine spirit, and with all their benign and salutary influence, as an inheritance to our children and our children's children. *You*, not *we*, are the *innovators*,—the aggressors,—the assailants. By *you*, not by *us*, are our religious institutions to be shaken to the foundation, and all those direful consequences, which you have so rhetorically represented, are to be produced! Are you

“Are ‘the slumbering minds of this community,’ however, prepared for such a change as you contemplate? Are the churches, the ministers, the people of Massachusetts, prepared to yield up, without a struggle, the consecrated faith and worship, the religious and ecclesiastical principles and institutions of their ancestors? Are they prepared to renounce the religion, and place themselves out of the fellowship of the general Church of Jesus Christ, and to embrace a religion,—an unblest religion,—which has never, in any country or in any age, been admitted to that holy fellowship? Are they prepared publicly to declare against the Divinity and atonement of Him, who is ‘the propitiation for the sins of the world,’ and in whose name alone there is salvation for men? to ‘break his bands asunder, and to cast away his cords from them!’—I trust in God that they are not. I trust, that they that are with us are more than they that be with you; and that the God of our fathers has not yet forsaken the churches, which they planted with so many prayers, and watered with so many tears. It is devoutly hoped that ‘reflecting laymen,’ and all the people, will *open* ‘their eyes to this subject:’ a subject which most deeply concerns both their temporal and eternal interests, and than which no other can have a higher claim to their earnest and serious consideration. I deem it by no means too solemn, to refer them to the awful warning of the second psalm. ‘Be wise now, therefore, O ye kings: be instructed, ye judges of the earth.

and your friends, Sir, *determined* on all this? It should seem, from the portentous signal which you have given, that such is the fact.—Then, indeed, ‘the time *is* come, when; all who venerate the religion of their fathers, who love the Gospel of Christ, who wish well to the temporal and eternal interests of their fellow-men, ‘are called to awake, and to remember their duties to themselves, to posterity, and to the church of Christ’ To affect to despise your strength or your means, would not be the part of wisdom. We know very well where your seat is. We know that you have established yourselves on the high places of the commonwealth; and that you possess advantages for exerting an influence as extensive as it may be destructive. We know too that the earthly dispositions and passions of mankind, and the ‘imagination and high things which exalt themselves against the knowledge of God,’ are on your side. And we are not unaware how apt many may be to embrace, with little reflection and as little concern, a fashionable religion which has a show of wisdom, which makes the offence of the cross to cease, which accommodates itself to the spirit of the world.”

KISS THE SON *lest he be angry, and ye perish from the way when his wrath is kindled but a little.*

I ask, however, again, why *must* those consequences, so baleful to society, to churches, and to families, ensue? If Unitarians are 'humble, meek, and affectionate Christians,' it surely should be little expected, that a spirit of discord, and strife, and animosity, and bitterness, and violence, would be displayed by them; and little of such a spirit, I sincerely hope and am firmly persuaded, will be displayed by the Orthodox, notwithstanding the heavy accusations which you have brought, and may continue to bring against them."

* * "Wherever, then, we *can* meet, let us meet with mutual courtesy and kindness; wherever we can co-operate for any good object, let us amicably and heartily co-operate; and where we must part, let us part in the spirit of peace, and with sincere desires and prayers for each other's good.

Yours, Rev. and dear Sir,

With affection and respect.

SAMUEL WORCESTER.

Salem, Dec. 1815."

The Third Letter of Dr. Worcester greatly exceeded either of the preceding, in its length, and yet it bears the impress throughout of elaborate condensation. Taken as a whole, it was the greatest and noblest effort of his mind and heart. It closed the controversy between him and Dr. Channing; and *settled the question of separation from Unitarians*. The line was drawn between the two parties, and the churches and people forthwith began to accommodate themselves to the circumstances and relations of a division, which the Liberal party had sought in every way possible to prevent. Auspicious was the result of the Controversy of 1815!

That Dr. Worcester's feelings had been sorely

wounded by the manner in which Dr. Channing had seen fit to conduct his part in the controversy, would be inferred from some of the extracts from the last Letter. And at this distance of time, a person unacquainted with the circumstances and incidents of irritation and annoyance, which a man of such delicacy and tenderness in matters of truth, justice, and propriety, would find it a great trial to bear,—might think that it would have been better to have withheld some of the remarks of the introductory paragraph. And if a superficial reader, in passing over the pamphlets of this Controversy, had only glanced at this paragraph, and here and there at an expression afterwards, he might conclude that the Third Letter of Dr. Worcester was not invariably unexceptionable in its tone of dignity and courtesy. But he would be in a great mistake.*

There was much tact in the appeal, which Dr. Channing made on the subject of Christian fellowship. The idea of separation appeared to him perfectly horrible. In his misguided earnestness or vehemence, he advocated principles and practices of fellowship, which would bind the Church of Christ to commune with

* It is unjust to Dr. C. and Dr. W. alike to say, as has been said, a little too much in oracular style,—that “the controversy degenerated in its progress.”—*Pages from Eccl. Hist. N. E.* p. 70.

Dr. Channing, at a later day, expressed himself as “deeply regretting” the “vehemence” and apparent “bitterness” of some parts of one of his pamphlets against Dr. Worcester;—which he ascribed to his “following the judgment of friends,” who had “made complaints” of the “original gentleness” and “mildness,” with which certain passages were first written.—*See Memoir*, Vol. II. pp. 88, 89.—Dr. C. was apparently far more *orthodox*, in 1815, than in his Sermon, at Baltimore, in 1819. And little could he have imagined, that the time would come, when, as in his Sermon at New York, in 1826, he could stigmatize the evangelical views of the atonement, as if the cross was a “*central gallows*,” and CHRIST CRUCIFIED was an “*executed God*”!!—*Works*, Vol. III. p. 197.

every "Son of Belial" on earth, *provided he should call himself a Christian*; and the very principles, which have since so completely fettered and silenced some of the most conservative and conscientious of the Liberal clergy, in respect to such members of their denomination, as have told them no falsehood, in saying that Unitarianism "differs from the Christianity of some earlier ages, more than Mahomet from the Messiah!"

Dr. Channing lived to acknowledge a great disappointment of his hopes and fervent aspirations.

"Sept. 18, 1839. I would that I could look to Unitarianism with more hope. But this system was, at its recent revival, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers, and the consequence is a want of vitality and force which gives us little hope of its accomplishing much under its present auspices, or in its present form."

"Sept. 10, 1841. Old Unitarianism must undergo important modification or developments. Thus I have felt for years. Though an advance on previous systems, and bearing some better fruits, it does not work deeply, it does not strike living springs in the soul. This is perfectly consistent with the profound piety of individuals of the body. But it cannot quicken and regenerate the world. No matter how reasonable it may be, if it is without *power*. Its history is singular. It began as a protest against the rejection of reason,—against mental slavery. It pledged itself to progress, as its life and end; but it has gradually grown stationary, and now we have a *Unitarian Orthodoxy*."

He appears not to have known, that *truth* can never change; and that "*religious truth is not progressive as*

earthly science." And a most extraordinary influence of hallucination, it would seem to be, which could have led him to represent the Controversy of 1815, as a struggle on his part for "*freedom of thought and speech*," against those "assaults, which, if they had succeeded, would have left us only the name of religious liberty."*

If Dr. Worcester had been alive to read such remarks and imputations, he would have been utterly astonished.

What had been done by the orthodox? Simply this. Adhering to the standards of Christian doctrine, which had been transmitted from their ancestors, and which they intelligently and devoutly believed to be according to the Divine will, they insisted upon the right and the privilege of withholding fellowship from those, who had rejected these standards and had embraced "another Gospel, which is not another." There were those among them, who, though, perhaps, not exactly believing with Increase Mather, that, "to tolerate all things and to tolerate nothing, are both alike intolerable," yet felt themselves bound by the most sacred obligations to their Lord Jesus Christ, to come out and be separate, from such as did not honor the Son even as the Father, and had made void all the distinguishing doctrines of the Cross.

Dr. Channing said,—“If the spirit of religious tyranny had not been met, as it was, by unyielding opposition, in this region, it would have fastened an

* “Then it grew perilous to search the Scriptures for ourselves, and to speak freely according to the convictions of our own minds. I saw that penalties, as serious in this country as fine and imprisonment, were, if possible, to be attached to the profession of liberal views of Christianity,—the penalties of general hatred and scorn; and that a degrading uniformity of opinion was to be imposed by the severest persecution, which the spirit of the age would allow!”—*Preface to Reviews*, &c. 1830. *Works*, Vol. III. pp. 86, 87.

iron yoke on the necks of this people." One would suppose, that the orthodox ministers and churches had designs, which were never accomplished,—designs of enslavement of their fellow-men, in the worst spirit of intolerance. Nothing could be more untrue. The writer was "indebted to his imagination for his facts." Those who vindicated the received faith, from the fathers, *accomplished* effectually the great and immediate object in view,—viz. a *separation* from the Unitarians. These, most reluctantly, yielded to what they could no longer resist. And yet from the tone of Dr. Channing's remarks, it would seem as if he supposed, that the Unitarians had succeeded, almost to the utmost of their desire, in defending "proscribed and persecuted opinions,"—the very opinions which he then dared but partially avow, as held by himself and others,—although at the very time, all the surrounding high places were fortified and filled by Unitarians! And when the preponderance of the latter, in wealth, in position, in social connections, was so great in the Capital and in other parts of the State,—that it was just about certain *political death* to the prospects of any young man, whatever were his talents and his virtues, if he were known and understood to be opposed to the sentiments and practice of Liberal Christianity!

It was one of the last of all thoughts in the mind of Dr. Worcester to gain a triumph, or to add to his reputation, by a polemical encounter with what have been so frequently and rightly called "the great abilities" of Dr. Channing. But a triumph he gained, by the almost universal confession of those, who, much as they respected or esteemed him, would have rejoiced, if he could have been thoroughly vanquished.

And the labor which it cost him, was performed with great dispatch, and under a pressure of toils and cares, which alone were enough to crush any man, whose resources were any less, and were not also far greater than his health had ever allowed him to reveal.

Dr. Channing entirely mistook the spirit of Dr. Worcester. He could not comprehend how his opponent could write as he did, without feelings which were unkind and unchristian. But never was a man more sincere than Dr. W. in professing what he did of respect and esteem.* There was much in the intellect, the literary refinement, and the personal amiableness of Dr. C. which no one could more heartily commend and admire. And in all that he wrote to him, or of him, in 1815, he was, as Dr. C. had before thought him to be, "a man of candor, moderation, and liberal feelings." From the very nature of Dr. Channing's religious views, and the course of preaching which he had pursued, he could not have been expected to see things as did Dr. Worcester, or to feel as *he* did, that fidelity to the truth has higher claims than any laws of merely conventional courtesy. The inspired injunction—"Be courteous,"—is a part of the divine law of love. But no *precept*, as well as "no prophecy of the Scripture is of any private interpretation."

Proof enough has been afforded, that Dr. Worcester was not the man to lay an interdict upon a rational and reverent searching of the Scriptures. Far from him was the desire of restricting "the love of the

* He had advised a "liberal" gentleman of his own Society, when removing to Boston, to place himself under the pastoral care of Dr. Lowell, or Dr. Channing;—provided he should not conclude to worship at the Old South or at Park Street.

Spirit," within the limits of his own cherished convictions of "the doctrine according to godliness." But he had no idea of christian fellowship, except that which is founded in a personal experience of the truth as in Jesus. It was not in him "to confound brotherly love with that vague sentimentalism, which has no solid foundation; nor even with that enlightened philanthropy which leads the disciple of Christ, more than any other man, to devote himself to the temporal and spiritual good of his fellow-beings,—the progress of humanity." "Brotherly love," as he received it, can be known only to those, who have been born of God and sanctified through the truth, and who are thus prepared by inward affinity and responsive sympathy, to love each other, as partakers of the same faith and hope and sufferings, according to the Gospel of the blessed God.

Beside numerous admissions, which succeeding years and divers circumstances have called forth, we have a witness whose authority will not be questioned, who has recently confirmed all that has been intimated respecting the ill success of Dr. Channing; and not only so, but substantially conceded all that Dr. Worcester maintained and Dr. Channing denied, in regard to the habit and the policy of Unitarians in concealing their opinions.

"The Controversy which followed" [i. e. the election of Dr. Ware,] was not managed with extraordinary ability by the liberal party. Through the influence of many causes which rendered the fact natural and excusable, members of that party were not sufficiently explicit in the avowal of their opinions; there was a tendency among them to represent themselves as not essentially disagreeing with their opponents; and in general, though the superiority of the liberal

party in learning was then acknowledged,[?] they wanted the learning necessary to enable them fully and satisfactorily to explain and defend them.* The feelings of resistance in the other party were strong and active. They denounced their opponents as enemies of the Gospel and excluded from the hope of salvation. This strong language, which may sound so strangely in our times, is fully supported by the controversial writings of that period. I may refer especially to the different letters of Dr. Worcester to Mr. Channing. Dr. Worcester having come forward at a later date (1815) as a champion of the orthodox party. The prestige of orthodoxy continued very powerful, and there were many whose own opinions would have borne no severe test, yet shrunk from any direct opposition to it. I cannot fix the precise date, but it was after 1805, that I was informed by a young minister, that, on his professing his disbelief of the Trinity, he was told by one of the most distinguished clergymen of Boston, and a most liberal-minded man, that he had better not publicly avow it."†

Personally, Dr. W. had to bear the trial of much abuse, in certain quarters, for his noble stand, in defence of the truth. But he enjoyed great satisfaction in the sympathies and the hearty approval of a great majority of the Congregational clergy, and of orthodox Christians at large, in all the States of New England,

* "The learning necessary?"

† Prof. Norton's Letter to Prof. Ticknor, Chr. Exam. 1849, pp. 197-8.—There is further testimony, which would not at all have pleased Dr. Channing.—Prof. Ticknor does not deny the fact of "*concealment*," &c., but represents *the manner* in which the charge was brought, as if the great offence.

In the "Memoirs of the Buckminsters," *the son* advocates the propriety of leaving his "opinions upon disputed points to private inquiries,"—in opposition to his father's express advice.—"I advise you as an honest man, (and this you seem desirous to be,) to tell the Committee of Brattle Street plainly, that you do not believe in the proper Deity and Divinity of Christ, nor in his vicarious satisfaction and atonement for the sins of men, and I presume they will trouble you no more." p. 147. Comp. p. 150. How different the procedure of Buckminster from that of Codman? Comp. p. 217.

and in other sections of the Union. Peculiarly grateful to him was the evidence, that he had been the instrument of leading some of the pastors of the churches back from their perilous deviations from "The Way, the Truth, and the Life." Not few were the instances which came to his knowledge, of those in private life, to whom he had been as "an epistle of Christ;" and who devoutly praised God, that they had been privileged to read the Letters of Dr. Worcester on "American Unitarianism."*

He was honored as being "the first controversial writer of the day." But this was to him of infinitely less account, than the personal consciousness of having endeavored to do his duty to his redeeming God. Every day he lived, his gratitude was increased, in view of those services, which, in 1815, he had been able to perform. What if he had lived, thirty years more !†

* In a letter to a relative, April 2, 1816, he says: "Adherents of Mr. C. have expressed their approbation of my spirit and manner, in terms sufficiently complimentary." It was highly gratifying to his feelings, when informed that the Hon. J. Q. Adams,—then Minister to Russia,—had written to his father, at Quincy, after reading all the pamphlets,—and had given it as his deliberate judgment, that Dr. W. had the right side in the discussion, and altogether the advantage over Dr. C.

The Third Letter of Dr. W. was as decisive, as the memorable reply of Mr. Webster to Gen. Hayne, in the great debate of 1830. And Gen. H. could as properly have claimed the victory, for his eloquent harangue, as Dr. C. for his "Remarks."

† The late Dr. John Pierce, of Brookline, wrote thus in 1846:—"You appeal to me as a matter of fact man. Take then, one result of my investigations. In May 1812, there were 138 settled ministers in this State, liberal enough to be Arminians, and 179 Orthodox; equal to 335. In May 1846, there were but 124 liberal enough to be Arminians, (to give them no other party name,) and 417 denominated themselves Orthodox; making 541 in all. According to my computation, this makes a liberal loss of fourteen in thirty-four years, and an Orthodox gain of 220; and a net Orthodox gain of 234."

This computation falls much below the actual difference, in Jan. 1852.—

In a general Review of all the pamphlets, in 1816, the original Reviewer in the Panoplist surveyed the field of conflict. He appears in all the dignity and self-mastery, the transparent honesty, and fearless, but unimpassioned heroism of the writer of the celebrated articles under the signature of Wm. Penn. He concurred entirely in the positions and sentiments of Dr. Worcester. He examined every charge, which Dr. Channing had urged against himself, and proved that he had nothing to concede, nothing to retract. Having done full credit to the First and Second Letters of Dr. W.,—he says of the Third Letter,—“It is one of the ablest pamphlets which any controversy has produced.” * * * “We have faithfully given the outlines of this masterly production, and can assure our readers, that it is well worthy of deliberate and repeated perusal, and to be kept on the shelf as a complete and unanswerable refutation of the most common and plausible sophistries of Unitarian writers.”

“A hundred years ago,” said a distinguished writer in 1849, “there commenced in Boston a silent defection from the ‘faith which was once delivered to the saints’ It began with the theories of Arius and Sabellius. It carefully preserved the established phraseology. It made unseen, but sure progress; and yet it was fifty years in laying aside the received doctrine of the Atonement. It has come out in Theodore Parker!”

Such a progress, or such a decline, was not predicted by those, who, in 1806, described Orthodoxy as “a frail and crumbling fabric;” or in 1826, affirmed that it was “fast wearing out.”

“It is probable, that Unitarianism in the United States will disappear in process of time—very much as it arose—*gradually*. The more serious will return, if proper measures be pursued, to the Evangelical churches—many have done so within the last twenty years. Those who have embraced the transcendental and pantheistic views, will go further astray, until they end in downright infidelity and deism. Indeed that is their present position, so far as concerns their opinions of the Inspiration of the Scriptures and the Divine Nature.”—*Report of Dr. Baird, to the Brit. Evang. Alliance, London, Aug. 30, 1851.*

CHAPTER V.

Affectionate care of the Missionaries. Increasing labors. Parochial uneasiness. Poor, yet making many rich. The Sabbath. Agencies of Payson, Cornelius, &c. Meeting of A. B. C. F. M., 1816. "True Liberality."—Indian Missions. Council at Sandwich. Meeting of A. B. C. F. M., 1817. Proposed resignation of Secretaryship. Arrangement between the Prudential Committee and Tabernacle Church. Filial reminiscences. "The Testimony of Jehovah sure and perfect." Agency for the Cherokees. Visit to Mount Vernon. Cause of Peace. Charge to Rev. E. Cornelius. Reinforcements, &c. Sandwich Islands and Palestine Missions. Special appeal of the Prud. Com., March, 1820. His Last Report to A. B. C. F. M.

In labors abundant. In journeyings often. In weariness and painfulness.

DURING the latter part of the Unitarian Controversy, Dr. Worcester had completed the forty-fifth year of his life. It was twenty years, and a few months only, from the time of his graduation, at Hanover.

His Letters to the Missionaries, year after year, were as nearly like those of Paul to Timothy and Titus, as could have been written in the time, place, and circumstances,—and in the English language and idiom. Anticipating failures or delays, he wrote by every favorable opportunity of conveyance; although he might have but recently written to the same missionary brethren, and had nothing essentially new to communicate. The substance of a previous letter would be repeated or intimated, with continued assurances of his care and concern for their comfort, their devotedness, and usefulness. Such a letter was written, a few days after he finished his Third Letter to Dr. Channing, of which last he sent a copy to "each of the breth-

ren at Bombay and Ceylon,"—"the previous Letters having been forwarded." It was addressed to Messrs. Hall, Newell, and Nott, Dec. 29, 1815. There were reasons for *solicitude* respecting their course on a question of much importance. These were very delicately yet plainly suggested,—and the whole subject was left with an expression of the writer's "great affection and esteem."

"You have had, dear brethren, many and great trials, and you and we have abundant cause for great thankfulness to God for the grace which he has bestowed upon you. Your names are already known, loved, and honored, not only in your native country, but in Europe, and we doubt not, in India. No ordinary hopes and expectations rest under God upon you. I say this, not to flatter you; not to nourish pride in your hearts; but to impress on you the unspeakable importance of unfailing humility, circumspection, diligence, fidelity, faith, watchfulness, and prayer. If after all that you have suffered and done, after all that has occurred to make you a spectacle to the world, to angels, and to men, if any one of you should falter in your course, the effect would be as when a standard bearer fainteth. Take courage, dear brethren, from the experience which you have had of the all-sufficient grace of the adored Master to whose service you are devoted. Be steadfast and immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor will not be in vain in the Lord. If your sufferings are great, your consolations hereafter will be proportionably great; if your labors are arduous, your rest ere long will be proportionably refreshing and glorious. So run that ye may obtain.

With fervent prayers for your health and happiness and success in your great work, and with great affection and esteem, I am, very dear brethren,

Yours, in the bonds of the gospel,

SAMUEL WORCESTER.

Clerk of Prud. Com. and Cor. Sec. of A. B. C. F. M."

THE missionary spirit, so auspiciously advanced by the operations of the Board, suffered no abatement during the year 1816,—“a year of uncommon and almost unexampled scarcity and embarrassment in our country at large.” “The more than doubled expenditure” of the Board, was “met with more than doubled receipts.”

The cares of the Corresponding Secretary and those of the Treasurer,—alluded to in the conclusion of the Report of 1815,—accumulated rapidly. Consultations and correspondence multiplied so fast, that the Secretary felt the need of all his time, to discharge the duties of his office. Much help was afforded him in the pulpit; but his parochial services were necessarily very much diminished. Yet he was so industrious, and so unwilling to give the people of his charge any just occasion to complain of him, that he applied himself far too severely to his various work. If at this period he could have been relieved by a resignation of his pastoral office, or by the assistance of an associate, he might, to human appearance, have been saved from that irrecoverable prostration, which was fast indicating its approach.

There were some members of his church, and a few in the congregation, who now became quite restive, alleging that their pastor gave too much to the public, and to mankind at large. But the major part took a more Christian and noble view of the subject. They accounted it not a small privilege to have much less even than they then enjoyed of his personal labors for themselves. They were not able, however, to control the minds of others, so as to prevent unpleasant agitation in certain quarters. The pastor could not be kept in ignorance of this; for the uneasiness of a few

was not over kind or respectful. A demand was urged and reiterated for more of pastoral attention, when in truth no family or individual had just cause of complaint. By night and by day, the pastor had been with all, who were known to be in any particular need of his counsels or his condolence.—But it is well understood, that he made many parochial visits at this period, more from a desire to soothe and suppress the uneasiness of a part of his congregation, than from any conviction that they were required of him as a duty.

At this time the labors of the Corresponding Secretary were performed without compensation, except for actual expenses incurred. But there were expenses, which could not be estimated, and for which there was no pecuniary consideration. The house of the Secretary was like a house of entertainment without charge. He was seldom without company, and his necessary expenditures were much beyond his salary and all other available means to defray them. The consequence was, that many others felt that his burden was unreasonable; while he himself silently bore what he saw no way of avoiding.—He might have spoken of his trials, as he did not, and have been somewhat relieved, if not effectually. But his delicacy in the matter was cautious even to morbidness. No financial skill could have brought his expenses within the limits of his regular receipts, for several years after 1814, when the business of the Board so greatly increased. He was of course much tried in his feelings. His associates knew something of his embarrassments; but he and they together felt the constraint of the prejudices of many against the missionary cause, and well knew of the clamor which some were ready to

raise, if any of the agents of the churches in sending the "Bread of heaven" to the famishing, should seem to have a supply of their own "daily bread" from the treasury of the Lord of the harvest, while doing his own appointed work to his glory. Hence, for three or four years, the state of his pecuniary concerns was far from being what it should have been, in all reason and right, as well as kindness and gratitude. True indeed it was of him, as of the apostle,—“Poor, yet making many rich.”*

The same disinterestedness and indifference to self, in regard to popularity or common fame, was often manifested. In Jan. 1816, when he attended a Convention at Topsfield to promote a more sacred observance of the Sabbath, he felt that he was actually, as he said, “putting his reputation at hazard.” This may surprise some, who have no remembrance or knowledge of the violent resistance of the efforts, at that time, in support of existing laws.

In the General Association of Massachusetts, at the meeting, June 1815, a Committee consisting of Rev. Drs. Morse, Woods, Worcester, Jeremiah Evarts, Esq., and Samuel Farrar, Esq., had been appointed “to take measures to promote among the churches and congregations, petitions against the transportation and opening of the mail on the Lord’s day.” In every movement of this kind, the efficiency of Evarts was

* A brother in the ministry, not of high repute for indifference to “filthy lucre,” said to him, at this period,—“Br. W., I am afraid, that while you are so much engaged in missions, you neglect yourself and your own affairs. You know the apostle says: ‘If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.’ Don’t you think of that sometimes?”—“I am aware that there is such a passage. And there is another, which I believe is of equal authority, and of which I think quite as much:—‘I have learned in whatsoever state I am, *therewith to be content*!’”

powerful. Dr. Worcester always had a large share in the origination, or the execution of any new measure, which was suggested or prompted by the development of the missionary spirit. No interest of the Redeemer's kingdom at home was undervalued by him; but on the contrary it was rendered far more important in his estimation, by his enlarged and expanding views of the world, as "the field" for the toils of the Redeemer's laborers. Hence, the better observance of the Sabbath,—which from a child he had been taught most sacredly to remember,—was to him an object of transcendent importance.

It was deemed a matter of great moment to secure the aid of all such pastors, as Edward Payson, who could plead for the perishing, with an unction from "the Holy One and the Just." Take an example from several letters addressed to that eminent servant of the Lord Jesus, previous to an agency for which he was afterwards duly commissioned.

"Salem, Jan. 13, 1816.

Rev. Edward Payson.

Dear Sir,—

Your letter of the 10th inst. was duly received. We estimate very highly the dispositions and feelings which you express in regard both to our object, and your own people. We think you judge very correctly in regard to the importance of being present with your people, should the Lord be at work for a great revival of religion among them; and we devoutly rejoice in the pleasing prospect which you have of such a work, and pray that your hopes may be fully realized. We do not, however, know any other suitable person, whom we could obtain for the contemplated service; a service which we consider vastly important, and which requires peculiar qualifications. If therefore

you can, consistently with duty, we wish you by all means to make a beginning in the way of "occasional excursions," as you propose; first visiting the principal places below you, and thence proceeding westward as Providence may permit and direct.

You are, probably, already possessed of the principal facts respecting missions in general, and our missionary concerns in particular, which have been published in the Panoplist. It may be useful, however, for your memory to be refreshed and your mind re-impressed with those facts, by an attentive re-perusal of the parts of the Panoplist at large, in which they are contained. That you may be still further furnished, I will forward to you by the first opportunity a copy of the British Missionary Register, which, I doubt not, you will find great satisfaction in perusing, and which you will retain as long as it will be of use to you in regard to the object in view.

Should you conclude to engage in the service, you will have the goodness to inform me of the determination, as soon as convenient; and I will forward to you an official commission for the purpose.

With very affectionate respects,

SAMUEL WORCESTER.

Clerk of Prud. Com. of A. B. C. F. M.

Compare the subjoined copy of a communication addressed to others, at this period of effort to enlighten, and arouse the churches to the great work of evangelizing the world. The fruits of such efforts are still abounding. The original is dated Jan. 31, 1816.

"Salem, ———"

To the Rev. ——— ———

Dear Sir,—

The American Board of Commissioners for Foreign Missions consider it of high importance, that the attention of the christian community, extensively, should be excited to their great and interesting object; and that measures should be in operation, with as much

system and efficiency as possible, for securing a regular and durable supply of the regular funds. Not a little indeed has already been done. In different places the attention of many has been excited, a good number of Auxiliary Associations have been formed, and liberal contributions have been made and continue to be made. Much, however, remains to be done. The plans and operations of the Board are extending; the number of Missionaries is increasing; the necessary expenditures are multiplying and augmenting. Large funds will be wanted for the maintenance of Missionaries, for the translation and dispersion of the Scriptures, for the support of Schools,—in a word, for the various ways and means of propagating the gospel among the heathen.

It has therefore been judged advisable, after the example of the Missionary and Bible Societies in England, where so much has been done and is doing for evangelizing the world, to employ agents to visit the considerable places in different parts of our country, for the purpose of communicating information, of exciting and diffusing the missionary spirit, and of engaging ministers and people to aid, by their prayers, their exertions, and their substance, the great and good work.

Accordingly the Prudential Committee of the Board have appointed you, Rev. and dear Sir, an Agent for the specified purpose, within the limits————for the term of one year from the date of this commission. And they request you to engage in this service as soon as convenient, and to spend as much time in it, during the year, as your well-advised judgment shall determine to be expedient for the object; to animate and strengthen associations already formed for aiding the Board,—to promote the forming of Societies wherever it may be suitable,—and to do what you can to unite and engage all classes of the community in the benevolent and heavenly design of imparting the knowledge of salvation to the many millions, who are perishing in pagan darkness and corruption.”

In a "Supplement," directions were given in detail. The agent was to provide himself "with at least one missionary sermon, combining with interesting facts such views of the importance of the object, such motives to engage in promoting it, and such answers to objections, as with an unction of the Holy One," he would "know very well how to embody and exhibit." He was to preach "in every considerable place where there was opportunity;" "earnestly recommend the observance of the Monthly Concert of Prayer;" promote the circulation of missionary papers, that Christians might "pray with understanding, feeling, and fervor;" form new societies "of men, of women, of young persons,—some for the general objects of the Board—others for more particular objects, such as the maintenance of *native* preachers among the heathen, or for the support of schools for heathen children," &c.

"While you powerfully display the urgent wants of the pagan world, and press home to every heart, that a soul in India, in Africa, in the wilds of America, is as precious as a soul in our own land, or our own state; yet your judgment and your feelings will induce you to be particularly cautious of making any comparisons or representations, which would seem to disparage other benevolent institutions, or to depress other charitable objects. Foreign Missionary Societies, Home Missionary Societies, Bible Societies, Tract Societies, Education Societies, are all of them important,—are parts of one great system; and should indulge no jealousies of each other, no spirit of invidious competition; but cultivate the best mutual understanding, act in most perfect concord, and rejoice each in the success of the other. These are the sentiments of the Board; sentiments which, on general christian principles, and as members also of various other societies for charitable objects, Domestic as well

as Foreign, they sedulously cherish, and wish by all means extensively to inspire and diffuse."

It was early in October of 1816, that Dr. Worcester first saw at his own house the young man, who was ultimately to be associated with him in the pastoral charge of the Tabernacle. ELIAS CORNELIUS was now in the bloom of his opening manhood. Unsurpassed by any of his age and experience, in the varied qualities of genuine and unaffected worth, and in those personal endowments and attractions which are most desirable in the work of a benevolent agency, he soon had no superior among all the worthy men, who were willing to undertake a similar service. He was at Litchfield, Conn. in the family of Dr. Beecher, when in the summer of 1816, he communicated to Dr. Worcester his desire to become an Agent of the Board.* He was employed by the Prudential Committee, in collecting funds for the education of *heathen* children under the immediate supervision of the missionaries in Bombay and Ceylon. After laboring a few months with great success in Connecticut and New York, he proposed a *Southern tour*, influenced, probably, by his acquaintance with Mills and Smith, and their explorations.

Rev. Cyrus Kingsbury, with a commission from the Conn. Miss. Society, but with the understanding that he could place himself, whenever he pleased, at the service of the Prudential Committee, had been at Washington, to confer with the General Government, particularly with Hon. Mr. Crawford, Secretary of War; and having received every encouragement of

* He was licensed to preach, January 4th, 1816, and was not 22 years old. He was born at Somers, Westchester Co., N. Y. July 30, 1794. See Memoir by B. B. Edwards, for interesting incidents.

co-operation, had visited the Cherokees,* and, with the most auspicious welcome, had broken the ground for the mission of the Board at Brainerd. Mr. Cornelius was authorized by a new commission in December (1816,) to "visit such places and to make such applications to individuals and congregations, as should be found advisable, for the purpose of soliciting and receiving donations and contributions, in aid of the specified establishment for educating the youth and children of the Indian tribes." * * * But this agency was not so "exclusive" as to "prevent" his "receiving benefactions for other objects of the Board." From this time, the letters which passed between him and Dr. Worcester were very frequent; and would alone make a rich chapter of illustration of their respective characters.

The various agencies which were thus directed and controlled by Dr. Worcester and the Prudential Committee, were of incalculable benefit, in those early years of the operations of the A. B. C. F. M. At a period a little later, it was thought that the Masonic organizations might aid the designs of the Board. Some of the Missionaries deemed it advisable to join the Fraternity of Masons, in hope of promoting their high object; and after being initiated as members, it is but truth to say, that they were much gratified. To the commission of some agents, like Rev. Jonathan Greenleaf,† this SUPPLEMENT was added:

* No better man could have been found as the pioneer missionary of the Board to the Indian tribes. Dr. Worcester tenderly loved him, and implicitly confided in him. The love and confidence were mutual, and thus highly conducive to the best results.

† In 1818. He had a "Circular Letter" from the Officers of the Grand Lodge of Massachusetts, to the Lodges of Ancient Masons under the jurisdiction of that Lodge,—commending his object, and "proposing that each

"You have probably, Dear Sir, been apprized of the plan which, with the express approbation and sanction of the officers of the Grand Lodge of Massachusetts, His Excellency Governor Clinton, Master of the Grand Lodge of New York, and other Masonic Gentlemen of high standing in different States, is now getting into extensive operation, for the purpose of engaging the benevolence of the Lodges throughout the Union in behalf of the *darkened* Nations of the east. To this important plan, which has been received by Masons with the most gratifying favor, and from which immense benefits may result to millions, your appointment has especial reference; and you are particularly requested to charge yourself with the care of promoting it in your Masonic District, by all the means which your goodness may prompt, and your wisdom approve."

S. WORCESTER, *Cor. Sec. &c.*

Just before the annual meeting of the Board, at Hartford, Sept. 18th, 19th and 20th, 1816, Dr. Worcester was again prostrated, by a return of that "biliary disease," which had twice before laid him very near the door of the sepulchre. He was raised to join his colleagues, however, and to say to them:—

"BRETHREN,—Refreshing, after an absence of a year, are the countenances of friends, and the greetings of brotherly affection; but still more refreshing are the grateful recollections of heavenly good will towards men, and the lively anticipations of promised mercy, fulfilled unto all the families of the earth, most intimately associated with this consecrated anniversary. These are indeed like the "dew of Hermon, as the dew that descended upon the mountains of Zion; where the Lord commanded the blessing, even life for evermore." May He graciously command his blessing on this meeting, and on all our deliberations, and

Lodge should make an annual appropriation from their funds" for the object of the A. B. C. F. M., as "constituted by their charter, a *Foreign Bible Society*," &c. His agency was not without useful influences and effects.

measures, for the advancement of his glory, and the salvation of men."

Besides much information from the missionaries, the matured plan* for Indian Missionaries was submitted to the Board. The intentions of the committee respecting "several youths, brought from the Sandwich Isles," were communicated; and "the smiles of divine Providence, and the fruits of divine grace in the contributions to the treasury," were "to be devoutly and thankfully recognized."

* * * "The vast magnitude of the work of promulgating the Gospel in every region of the heathen world, and the pressing duty, which lies with such accumulated weight upon Christian nations, might almost overwhelm with despondency, instead of stimulating to exertion. But it can be shown, with unanswerable conclusiveness, that the energies of Christendom, if wisely directed and accompanied with a divine blessing, would be amply sufficient to send the Gospel into every dark corner of the earth, and supply a competent number of faithful preachers, within the short period of a quarter of a century. Let the friends of missions take courage; let them arise with one heart and a steadfast purpose, and apply themselves to the great enterprise before them; and let each one resolve for himself, whatever others may do, that *he will not forget the heathen, while he has hands to labor, a tongue to plead, or a heart to pray.*"†

Hartford, Sept. 18, 1816.

The attention of many was now turned, with an unwonted interest, to the education of pious young

* "I found it delicate," Dr. W. said in a letter to a friend, "to oppose a certain plan. But I threw myself back in my chair, for half an hour; and I trust I was directed to the present plan."

† In the Reports for the years following, the same sentiments are reiterated, but in new forms of impressive Scriptural allusion and pathetic fervency. But the reader must be referred to those documents, the most of which, it is now necessary to pass by, with the merest glance.

men for the ministry. They were much affected by the general state of the churches in Massachusetts and New England. The germ of that important institution, the American Education Society, seems first to have appeared in a prayer meeting of a few young men, in the city of Boston, at the very time when the Unitarian Controversy* broke forth in the midst of the same city. But it was in view of the greater wants of the world, that the claims of the Education Society enlisted all the sympathies of Dr. Worcester.† Nobly did he sustain them, October 23d, 1816, in his Sermon, entitled "True Liberality."‡ His was the first sermon before the Society, and the meeting was considered its first Anniversary. He was not at this time an officer. But he was afterwards persuaded by his friend Dr. Porter, to take a seat in the Board of Directors,—his counsels having been found apparently indispensable, in maturing their plans, and establishing the institution upon a safe and permanent basis. He wrote one or more of the Reports; and when others, who were in good health, and with far less of arduous toils, should have performed the service. It seemed to be taken for granted by some, that he could prepare as

* When the Theological Seminary at Andover was founded, the corps of the "Anthology" was *con*-founded. "The muffled step of the innovating bands felt itself compelled to halt, as if it had stumbled all at once on the unseen outposts of a strong battalion." *Pages &c.*

† What could the A. B. C. F. M. have done for Missionaries, or the American Home Miss. Society,—*without* the American Education Society? This Society, in thirty-five years, has brought into the evangelical ministry, more than three thousand, including hundreds of Missionaries, Officers of Colleges, &c. &c. The history of the world has no parallel for this.

‡ From Isaiah xxxii. 8. The liberal deviseth liberal things, &c. The Sermon was, "published by order of the Society," as eminently adapted to promote the object for which it was preached. In this Sermon, it was said, "It does not appear, that the original *tenth*, which was from the beginning, has ever ceased to be a suitable and acceptable portion, to be held sacred to the Lord."

good a report, in one hour, as they themselves in a week.

To the Rev. Cyrus Kingsbury.

" Salem, Nov. 13, 1816.

* * We rejoice, and desire to be thankful, that the good hand of our God has been so evidently with you, guided your steps, and given you favor with the poor heathen, to whom we sent you with the message of love. * * * Our appropriation for the support of the school, or schools, must depend on circumstances: as particularly on what shall be found requisite or expedient in regard to feeding and clothing; on the disposition of the Indian people, on the prospect of success, and on the favor of our Government and people towards the object. We are willing, however, to have it understood distinctly, that by the aid of Divine Providence, we mean to make one great and thorough experiment; to act upon a large and generous plan; and to do what we can towards civilizing and christianizing those nations. Although our beginning may be small, yet we would have every measure, respecting the mission, taken with a view to a noble and extended system; and we feel confident that, as the system advances, the means for supporting it will be amply supplied.

Messrs. Hall and Williams have been for some time engaged to go out as teachers and assistants, as soon as needed. They are both, we think, excellent young men, and will be helpers indeed; are both well acquainted with husbandry and rural economy, and have both, for a considerable time, been approved schoolmasters. Mr. Hall has been now for seven or eight weeks at a good Lancasterian school. They will both, we suppose, be married and take their wives with them. We think that for some time, they may answer every purpose in regard as well to husbandry, as to the instruction of the school; and if afterwards it be judged advisable to have another for the husbandry only, provision will be made accordingly.* * * Be of

good courage, my brother. God Almighty bless you, guide you, keep you, and prosper you. I tender you the christian salutations of the Prudential Committee, and am, very affectionately, your friend and brother.

SAMUEL WORCESTER,

Cor. Sec. of A. B. C. F. M. and Clerk of P. C.

During the year 1816, and in years following, many letters were addressed to distinguished men; not only in different parts of our country, but in Europe and in Asia, acknowledging services rendered to the objects, the agents, or the missionaries of the Board, and respectfully soliciting their aid and countenance. A single example is chosen, which appears to urge a more special historic claim.

" Salem Dec. 15, 1816.

To the Hon. Charles Grant, Esq.

Sir:—

By the A. B. C. F. M. at their late anniversary meeting, their Corresponding Secretary was directed to express the thanks of the Board, to a distinguished member of the Court of Directors, of the East India Company, for his able defence of the American Missionaries before the Honorable Court. I feel, Sir, no ordinary pleasure in performing this official duty; in assuring you that the Board are most deeply impressed with the disinterestedness and candor, the magnanimity and ability, with which the defence of their missionaries was undertaken and executed, and cherish a very grateful sense of the distinguished benefit thereby conferred upon the missionary cause. The favor, permit me to say, is the more highly estimated, since there has appeared in the Appendix to the Christian Observer, for the last year, a notice of the American Missionaries, which has occasioned here great grief to the friends, and no small exultation to the enemies of the cause. That work is in a course of republication in

this country: and the members of the Board and their friends, who are among the foremost of its patrons, were not a little surprised, as well as grieved, to find in a work so highly respectable for the talents, and commendable for the general spirit with which it is conducted, such an article as the one now referred to; especially after the very candid and honorable notice taken of the same missionaries and the same proceedings, in the *Missionary Register*.

Persuaded that the article must have been written under very erroneous impressions from imperfect information, we have confidently expected to see, in some subsequent number of the work, an ingenuous expression to this effect; and in the expectation, have foreborne to make such a reply, as justice might seem to require. But we have seen no such expression. In the mean time, however, we have thought it right, to submit your vindication to the perusal of influential individuals, and in no single instance has it failed completely to remove the unfavorable impressions, which the article in question had made on their minds. The desire has therefore been very strongly felt, and expressed, that your consent should be obtained for publishing the document. Should you see fit to grant this consent, it will be no small addition to the favor already conferred; and benefit, as we think, a cause, which, we doubt not, is among the first desire of your heart to promote.

I am Sir, with profound respect,

Your obedient servant,

SAMUEL WORCESTER,

Cor. Sec. of A. B. C. F. M."

The first mission of the Board among the Indian tribes, having been located at Chickamaugah, it was but a short time before Mr. Kingsbury was desired to undertake a new experiment, in which he was to have important aid from Mr. Cornelius.

To the Rev. Elias Cornelius, Agent for the A. B. C. F. M.

“ Salem, July 19, 1817.

Very Dear Sir,—

The Prudential Committee of the American Board of Commissioners for Foreign Missions, highly satisfied with the zeal, ability, and fidelity with which you have executed the important agencies and trust committed by them to you; considering your intimate acquaintance with their dispositions and designs, and your various advantages for promoting their plans of christian beneficence; and reposing great confidence in your disinterestedness, wisdom, and efficiency; have seen fit to give you an additional commission, in manner and purport, as follows, viz:—You are hereby duly authorized to act as an Agent of the said Board for promoting generally the important objects of the Institution, and particularly the interesting design of improving the character and condition of the Indian Tribes.

While at Washington, you will duly express to the Secretary of War, [Hon. J. C. Calhoun,] that the Prudential Committee entertain a very grateful sense of the favorable disposition which he has manifested, and place a very high value on the assurances which he has given, in regard to the Indian objects; state to him distinctly, that it is the settled purpose of the Committee and the Board, to form in the Choctaw, Chickasaw, and Creek nations, establishments similar to the one already commenced in the Cherokee nation, and to prosecute with energy and perseverance the great design of imparting to the four nations the blessings of civilization and Christianity;—assure him, that it will be the particular care of the Committee not to abuse any patronage or favor which the Government may see fit to extend;—and receive, and communicate to us, any assurances, notices, or intimations, which he may be pleased to give in relation to the object.

You will visit Mr. Kingsbury's station in the Cherokee country; communicate and consult with him

freely ; do what you can to encourage the hearts, and strengthen the hands of all connected with that infant but interesting establishment ; and avail yourself of knowledge and counsel there, in regard to the general design. In your tour through the Indian territories, you will make it an object to confer with the Government agents, and with the Chiefs of the Tribes ; will communicate to them our plans and hopes, and endeavor by all proper means to engage their attention and favor ; will make such inquiries as will be useful to us, and generally will do what you can, to prepare the way for establishments to be commenced, with the least delay, and with the best auspices.

And in every place, you will assiduously but discreetly avail yourself of all opportunities and advantages for making known the objects of the Board, and commending them to general favor, and to active and liberal patronage.

Given at Salem, Mass., July 19, 1817, and sealed with the seal of the Board ; by order of the Prudential Committee.

SAMUEL WORCESTER,

Cor. Sec. of the A. B. C. F. M. and Clerk of Prud. Com."

This Commission was enclosed in a letter of the same date, explanatory of some points, and confidential upon others. Mr. Cornelius was desired "to see and know every thing, and communicate whatever might be useful," first at Washington, and afterwards in the Indian country. "Geographical notices may be of use to us." *

* " My beloved friend and brother, the Lord has been with you. We rejoice exceedingly in the grace which he has bestowed upon you ; in the wonderful success he has given you, and especially in the enlargement of your heart and expansion of your views. We will not cease to pray that you may be kept in humble dependence on Him, be guided by his counsel, be strengthened by his might, and blest with his constant presence. The pledges you have given us, we shall hold as sacred, as they are precious.

Most affectionately, Yours," &c.

Rev. Cyrus Kingsbury.

"Salem, Aug. 22, 1817.

Beloved Brother,—

Yours of June 30th was received July 24th, and afforded us abundant cause of joy and thankfulness. I should have given an earlier answer, but I had written only a few days before, (July 10,) and besides a great pressure of business, I have been called away to bury my father.* I find no intimation, that any of my letters to you, or to the other brethren, for the last six or eight months, have been received. I am afraid there has been a failure in the conveyance.

The Prudential Committee continue to be highly satisfied and gratified with your proceedings, and are altogether disposed to comply with your wishes, and to give you every support, assistance, and encouragement in their power. You have done well to commence with decision and vigor, and to lay the foundation broad and lasting. Your labors and hardships, and those of the other brethren must have been severe; but God has helped you wonderfully; he will continue to help you; his grace is sufficient, and his rewards are glorious. If the expense in the outset was greater than was anticipated; so also will the means, which God has provided for disbursing it, be much greater. Concerning money, and the articles respecting which you wrote, the Treasurer has written to you. Your suggestions respecting cloth, clothing, &c. claim and will have very earnest attention. As soon as some arrangements can be made, we shall make strong appeals to the 'pious ladies of New-England,' and to all the friends of humanity.

Our greatly beloved Agent, the Rev. Elias Cornelius,

* Rev. Samuel Dana, of Marblehead, who was one of Dr. W.'s most intimate friends, speaks of the father, as a most interesting man in conversation. "I obtained from him more knowledge of *Whitefield*, than I ever did from any one. He had seen him much, and often heard him preach. And you are aware, Sir, I suppose, that he regarded Whitefield, as his *spiritual father*? He told me so, as I perfectly remember." The writer had not heard of this fact, when he wrote the 1st Chap. of Vol. 1.

will soon be with you, and will make your hearts glad, with what he will have to communicate to you, and with the excellent wisdom and grace with which God has gifted him. You will take sweet counsel together. He knows our dispositions, wishes, and designs, respecting your establishment, and respecting the four contiguous nations.

On the first Wednesday in September by Divine leave, we shall have an ordination of Missionaries in Boston; Messrs. Graves and Nichols, and perhaps another for the Eastern service; Mr. Daniel S. Butrick, for the Southwestern; and Mr. Levi Parsons to be employed some time at home, and afterwards to go whither Providence shall direct.—Mr. Butrick, we shall probably send out in the course of the autumn, to occupy a station in the Cherokee, Chickasaw, or Choctaw nation. Rev. Mr. Hoyt and family, whom I have before mentioned to you, are also ready for the service, and will probably be employed in it shortly. Our hearts are enlarged and encouraged, and we are resolved by Divine help to make a vigorous and extended effort in behalf of the four nations.

We wait with some solicitude to learn the probable effect of the new arrangement, made by Government with the Cherokees. We hope it will not be inauspicious to our great design. For the favorable disposition which the Government have manifested and continue to manifest, we have great reasons to be thankful.

Our communications from Bombay are down to April, from Ceylon to Feb. All in good prosperity, as you will learn from the Recorder.*

* It was an important object in Dr. Worcester's letters to the missionaries, to keep them well acquainted with each other.—The Boston Recorder, the first of its class in the United States, commenced in 1816, and was of great service in diffusing missionary intelligence. S. E. Morse, A.M., gave a bond, in the sum of \$2000, to Dr. Worcester and Samuel Farrar, Esq. of Andover, for the faithful discharge of the duties of Editor, according to the purposes and principles, upon which the paper was commended to the patronage of the Christian public.

We wish you to write as often, and as fully as your engagements will permit. To all the dear brethren and sisters, I tender most affectionate salutations; and beg that the young members of the school and family may be assured, that we shall love them, and pray for them, and do what we can for their good.

Your friend and brother,

SAMUEL WORCESTER,

Cor. Sec. of the A. B. C. F. M."

It was the privilege of Dr. Anderson to enjoy, in his youth and early manhood, a very high place in the esteem and confidence of Dr. Worcester. When about going to South America, in 1818, he received some written inquiries, which will show how indefatigably Dr. W. improved every means of acquainting himself with eligible localities for missionary effort.

"Dear Sir,—

I thank you for your attention, and regret much that I missed of seeing you. As I am little informed as to what will probably be your opportunities, and as my avocations are pressing, I must be general and brief.—In behalf of the A. B. C. F. M. I wish for information from all parts of the world; and you may render important service to the cause of Missions, and to the best interests of mankind, by making it an object, wherever you go, to collect and note down general and particular facts and observations, relating to the moral condition of the people, their need of missionary attention, and what might be attempted for their benefit, with any fair prospects of success. In respect to Brazil and other parts of South America, concerning which you may have it in your power to obtain information, I would request your attention more particularly to the following inquiries:

1. Are there any Protestant churches or societies?
2. Are there any Protestant preachers, either settled, or acting as missionaries?
3. Would Protestant preach-

ers, churches, or worship be tolerated? The laws in this respect? The disposition of the Government? The disposition of the people? 4. Is the Bible in the hands of the people? Might the Bible be distributed among them by Protestant missionaries or agents, or by any means? 5. The state of education? Could any thing be done by Protestants in the way of schools? 6. Are changes taking place for the better or for the worse? The general prospects in regard to moral and religious improvement?

The inquiries I put down in haste. They may serve to suggest to you the kind of information which might be useful, and give direction to your attention, or such attention as you may find it convenient to bestow; and for such communications as you shall make, we shall be disposed to render a reasonable recompense.

May the God of all mercies have you in his holy keeping.

SAMUEL WORCESTER,

Cor. Sec. of the A. B. C. F. M."

In the separation of the Orthodox from the Unitarians, questions of great moment were soon presented. The rights of ministers in relation to a disaffected portion of their parish; the rights of churches, as connected with societies, and the consequent title to property given to the churches; and the true ecclesiastical standing, also, of majorities and minorities, in cases of division or withdrawal,—became the subject of very grave debate. The advice of Dr. Worcester was often sought, with his attendance in councils, as in that at Sandwich, May 20th, 1817. He was nearly as much moved by the proceedings of a parish in that town, against the Church under the pastoral care of Rev. Mr. Burr, as he had before been in the "Dorchester Controversy." He was Scribe of the Council called by the Church, and, after giving the whole case a

thorough examination, as an ecclesiastical jurist, wrote the elaborate Result in the style of a judicial decision.*

The Annual Meeting of the Board, Sept., 1817, was held at Northampton. Those excellent men, whose circle in seven years had never embraced more than twelve in actual attendance, met each other with the warmest felicitations.† And when one of them "was not," it was no official form of respect which honored his memory.

"Brethren,—

Shail we mourn, or shall we rejoice? One of our number, a greatly beloved and revered associate, rests from his labors, and is gone to receive his reward. His life was a shining light of increasing effulgence; his death was the setting of an autumnal sun without a cloud. This is not the place for ample eulogy. It is due, however, to the memory of the illustrious dead, and especially to the honor of the Eternal Spirit, here thankfully to record, that the lamented Dr. Dwight was an ardent friend and strong supporter of missions. By his distinguished instrumentality in enlisting under the banner of the cross many young men, destined for public action; by his enlightened views and divine sentiments, impressed on many more; by his extended and powerful general influence; and by his counsels and exertions in direct connection with this Board, he probably did not less than any one of his survivors in

* See Pan. and Miss. Mag., June, 1817.—Dr. W. had a special reason of interest in the case. Compare Vol. I. p. 55, and p. 65.

† Five, in 1810; seven, in 1811; nine, in 1812; eleven, in 1813 and 1814; twelve, in 1815; eleven, in 1816; twelve, in 1817; fourteen, in 1818; thirteen, in 1819; fourteen, in 1820,—the last meeting attended by Dr. W. The meetings were held, alternately, in Massachusetts and Connecticut. They were at Hartford, "at the house of Henry Hudson, Esq.," in 1812, 1816, and 1820. In 1814 and 1818, they were in "the Philosophical Chamber of Yale College;" and during that of 1818, "extracts from the Report of the Prudential Committee were read in public to a respectable audience!"—*Dr. Chapin's Record, &c.*

this country has done, towards the advancement of this holy cause. And if he now rests with the apostles of the Savior, of all his works on earth, it delights him chiefly to remember, that he was disposed and enabled to do something for a cause so beneficent and glorious;—so dear to saints and angels in heaven, and to Him, whose immeasurable love to it is the continually opening theme of their most joyous and exalted praises. Is our late associate now an associate with the innumerable company before the throne of God and the Lamb? The thought will impart a sacred elevation to our views, and a celestial animation to our work. If we be faithful, we too shall rest in due time, and we too shall enter into the joy of our Lord.

The Report now to be submitted will be disposed under several distinct heads."

The "several distinct heads" were "BOMBAY," "CEYLON," "AMERICAN ABORIGINES," "FOREIGN MISSION SCHOOL," "NEW MISSIONARIES," and "FUNDS." And as a whole, this Report of the Prudential Committee surpassed all, which had been previously submitted,—in the extent, the variety, and the importance of its animated communications.

These documents, as read in succession, exhibit the mind and heart of the author, in a steady progress of enlightened and expanded beneficence. There is a depth of godly earnestness and a fragrant richness of heavenly emotion, by which even the most familiar phraseology in his narrative of the voyages and journeyings of missionaries, their domestic arrangements, their plans of building, and all their modes of management,—received a consecration of moral dignity and beauty. The same remark applies to the missionary correspondence from which an entire volume could be selected, and would actually be requisite for a full view of his labors in the establishment and

paternal supervision of the first missions of the American Board.*

Such extracts have been made from the Annual Reports, as might serve for monumental pillars, or *Ebenezers*;—and commemorate in some degree the arduous labors, which, for seven years, were performed, at so much personal expense. Every one must commend the spirit, which could endure any self-denial, rather than give the enemies of missions a plausible pretext, for imputing mercenary motives to the executive officers of the Board. But there is, or ought to be, some respect for justice, in the requital of such services. And it is unworthy of a Christian name, it is despicable meanness, which affects to treat the greatest BENEFACTORS of the world, as *beneficiaries* of the churches,—if they do but receive a bare support of their bodily and social existence.

It had now become indispensable for the Corresponding Secretary to retire from his office, or be relieved from a very material part of the duties of his pastoral relation.† “He informed his associates, that

* More than 150 folio pages had been carefully copied, selections *from* selections, preserved by Dr. W. of this correspondence, from 1815 to 1821,—nearly the whole of which it has become necessary to omit, in order that important parts of Dr. W.’s life may not be excluded. The examples here inserted are not to be considered *the best*; but as having been chosen for their suggestiveness in connection with the *interior* history of the Board, or the personal character of the Corresponding Secretary. Some of the best of all the Letters to Missionaries and others, it would not be *proper* to publish.

† “From 1812 to 1817, the concerns of the Board were increasing in number and in interest. Several cases of great delicacy occurred; and the occasions of anxious deliberation were much more numerous, than any person, not intimately acquainted with matters of this kind, would ever imagine. The labor of maintaining a correspondence with the missionaries; with others, who were preparing to be employed in various departments of the missionary work; with the officers of similar societies, at home and abroad; and with patrons and friends in our widely extended country; must have

he could no longer continue to labor as he had done; intimating, at the same time, that it would be a great relief to him, if some other person could enter upon the duties of his office. The concerns of the Board were constantly multiplying and enlarging. He had for a long time been obliged to give up all seasons of relaxation; all that species of intercourse, which is commonly denominated social and friendly, in distinction from the details of important business, and the performance of solemn professional duty."

"To dispense with his services," said Mr. Evarts, "was out of the question; and the best that the Board could do was, to propose a measure, which, if acceded to by himself and his people, should release him from the greater part of his parochial duties. This measure could not go into immediate operation; and it was not till the summer of 1819, that the Rev. Elias Cornelius was settled as colleague pastor of the Tabernacle Church and congregation, with the express provision, that the senior pastor might devote three quarters of his time, without interruption, to the missionary cause. In the mean while, occasional relief had been obtained by means of candidates for the ministry, and the kindness of his clerical brethren, who appreciated the value of his services. It was a matter of no small difficulty to gain the consent of an affectionate people

occupied much of his time. Add to this the weight and responsibility of planning and commencing new missions;—of providing for the comfort and usefulness of numerous families already employed, or to be employed;—of preparing for meetings of the Board and of the Committee; and of laying before the public, at stated intervals, the proceedings and results, the hopes and prospects, the occurrences, both adverse and favorable, which had any bearing on this great concern,—and no one can doubt that great courage and industry were necessary to carry a man through these efforts, amidst the cares inseparable from the oversight of a large congregation, and the public consultations to which reference has been made. Yet a vigorous exertion was continually sustained, that, while the general operations of the Board were going forward, parochial duties and services should not be neglected."

to an arrangement, which should deprive them of so large a share of a beloved pastor's labors; and we are warranted in asserting, that nothing but an enlarged regard to the interests of the church, and a firm persuasion that the cause in which he was embarked, might well demand great sacrifices from every professed Christian, could have gained so complete a victory over private attachments and personal friendship. To the honor of the deceased it should be added, that he was never urged to continue in the office of Secretary, and to consent to a modification of the pastoral relation, by any other arguments, than such as require the followers of Christ to surrender their own ease and advantage, at the call of their Master. It was clearly seen by many, and not less clearly by our departed friend than by others, that a continuance of his labors, on the plan proposed, would render the support of his family more precarious, than if he were simply a parish minister; that it would fasten upon him unceasing care and toil, exhaust his strength, probably shorten his life, and leave his family without those claims upon the kind and generous feelings of his people, which would be promptly acknowledged, were his undivided services bestowed upon them. All this he saw; and then cheerfully made the sacrifice."

The reluctance of the Tabernacle Church to comply with the wishes of the Board, occasioned a long and trying delay in effecting an arrangement for the relief of the pastor. The majority did not yield, until they saw that if they did not, Dr. W. would leave them altogether, and give up his whole time to the Board. There was an embarrassment also in providing for his salary,—the Constitution of the Board having originally declared, that "no commissioner or officer shall be entitled to receive any compensation for his personal services." Hence the effort afterwards, in which

Mr. Cornelius* was greatly efficient, to raise a permanent fund for the support of the Corresponding Secretary.

The hazardous exertions of Dr. Worcester, to meet the demands upon his time, in the circumstances described, could not very easily be exaggerated. During the winter of 1816—17, a gentleman of Salem had occasion, from sickness in his family, to be up very late at night; and sometimes to divide the watches with his consort, so that one or the other would be up, until long after midnight. "I could look," he has said, "from my house, directly upon the windows of Dr. Worcester's study. His lamp, *as a study lamp*, was always burning, when I retired. I never saw his light out before mine."†

Another witness has some vivid recollections of those days, occupying as he did the place, partly of a scholar, and partly that of an amanuensis. For nearly two years before the spring of 1818, he was in his father's study almost every day except the Sabbath.‡

* During the time of the meeting at Northampton, Mr. Cornelius was with Mr. Kingsbury, at Chickamaugah, which they called Brainerd, in honor of the beloved Missionary, whose remains were slumbering in the graveyard, a short distance from the place of the Board's consultations and devotions in 1817.

† "I was always delighted, before and after I went to College, whenever I saw him enter my father's house. I used to account it one of the greatest pleasures of my life to sit by, and listen to his observations upon all the subjects of the day. He was the most instructive in conversation and the most interesting to intelligent young people, of any clergyman that I ever knew. And, Sir, if he had lived to this day, *he would have been the greatest theologian*, our country has ever produced. I always think of him, with perfect reverence." This testimony is from one, whose professional and high standing has given him a large acquaintance; and whose doctrinal affinities and fellowships are different from those of Dr. W. He attended Dr. W's ministrations, so long as he could much expect to *hear him*.

‡ It had been designed, that the son should continue his preparatory studies for College, under the father's instructions. Little progress was made, in the way proposed. The father found the moments, "few and far be-

His youthful fingers have not forgotten how they toiled in making record of such parts of correspondence, as it was most desirable to preserve. A very large portion, however, of letters then written, and also afterwards, went forth on their errands, with no other note, than the superscription and date, or perhaps a brief allusion to the principal subject.

In his study, Dr. Worcester, used a rocking-chair,—well contrived for a writing table, with many conveniences. This was placed before a broad table, and within reach of such books and documents, as he had most frequent or special occasion to consult. He would sometimes throw himself back in his chair, as in deep meditation, or from weariness; and sometimes rise and walk to and fro, for a short season,—stopping, perhaps, to lean down towards the manuscript, upon which he might be laboring, as if earnestly reviewing what had been written. He might add a few sentences, but usually resumed his seat, if he wished to write further.

If he heard the *knocker* at the outer door, he would at times discover a sign of impatience and disquiet, as if he knew not how to be interrupted. If the study-door was locked, when his son or any other person went to it, *there was a reason*, which the devout reader will not need to be told.

Of air and exercise he generally took none, but in the path of labor. His relaxation was mostly in change of employment, or in the lighter modes of mental toil. Sometimes he would go down, and exercise his varied powers in amusing his youngest child,

tween," for any such avocation; and was obliged to yield a strongly cherished desire of his heart to the claims of others, who were not "his own."

and winning its fond love; not always leaving it behind, without having some significant report from its unsatisfied desires.*

No care would prevent a very small spot of ink from being usually seen upon his fore-finger. He frequently went to bathe his eyes in cold water, beside invariably taking special care of them in his morning ablutions.† He rose in good season, although he might have retired very late, the night previous. It was not his custom to work until the very late hours, which have been mentioned; unless when it was impossible to do otherwise, without seeming to endanger interests, more precious than life. And in order to compose his excited nervous system for rest, and also to keep himself better acquainted with the movements of leading minds, in different spheres of influence, he would take a book, or a periodical like the *Edinburgh Review*, and read from it by the lamp at his pillow,—a practice which he would not himself have recommended for imitation.

* To *animals* he was not particularly partial. But some of these were quite partial to *him*. Among them was a fine brindled-gray mouser. Grimalkin was very neat, and would not tolerate a speck of dirt. He would come up, pretty regularly, and seek admission at the study-door. The study being below the level of the adjacent rooms, was entered by a step, in each part of which a circular opening was afterwards made, for ventilation. Many a time a smile of surprise was awakened, in the face of some stranger, as the favorite put his head through the orifice, and presenting himself in full length and height of his goodly proportions, surveyed the scene, before determining whether to walk up to the chair of his majestic but mild Master, for an interchange of salutations, or to repose himself on the table in front,—or, in cold weather, ascend to the top of the Russian stove, which came up from the room below, and was not always too warm for his comfort. And many a fond caress did the pet receive, in coming and going, at pleasure, by his own private door of access, through which no one passed but himself.

† He thus supposed, that he not only relieved the partial inflammation arising from their incessant use, but preserved the sight, so as never to be obliged to own a pair of spectacles. Sometimes, as when sitting up to write at Boston, he would borrow those of Mrs. Evarts.

Many times he sat up with Mr. Evarts, until the clock reported a new day. It was a feast to listen to their conversation, at table, or after family prayers, before resuming their private conferences. They each enjoyed the reading of Scott's Family Bible. And in their prayers, there was everything, which to human view could be desired.

Towards the close of the week, Dr. Worcester's appearance would always be affected, by the approach of the Sabbath. And during the sacred hours, there was a solemnity in his manner, which had nothing of repulsiveness; but was as if every thing around was spontaneously and gratefully felt, to be holy unto the Lord. And in the whole expression of his character, without the least exception, whether on the Sabbath or other days, his children saw in him a consistent and happy love to God and man. They could not but feel, that he believed every word, which he professed as his doctrinal faith; and it cannot be deemed unaccountable, that those of them who had the opportunity of knowing most of the father's mind, should never have entertained a thought of appealing from his judgment, to the opinions or speculations of any other man, in respect to questions of the highest personal concernment.

To his great regret, he was not able to prevent his public engagements from interfering with those services, which he wished to render to his children. A series of letters to his son, at Harvard College, which he had purposed to write, on various important subjects, had a beginning, in course of nearly three years; but the beginning was also the end. Of his instructions, however, imparted in other modes, than the epistolary, there are recollections, which might have a

record here, but for reasons more personal to the son than the father. Yet it may not be unsuitable to remark, that many reminiscences purely *filial* have been silently introduced into the previous pages of these volumes.

In May 1818, Dr. Worcester resigned his office, as Secretary of the Mass. Miss. Society. But he still gave that institution his counsels and efficient influence. He aided in the formation of the Domestic Missionary Society, in 1817. In 1819 he succeeded Dr. Spring, as President of the M. M. S. His office in the Salem and vicinity Bible Society was retained until his death. There have been no such Annual Reports since, as were furnished while he was the Secretary.

June, 10, 1818, he preached the Annual Sermon before the Society,—from Psalm xix. 8. As published, it was entitled, “The Testimony of Jehovah, sure and perfect.” It has internal proof of being written, with a view to the conflicting opinions, relative to the authority and intelligibleness of the Scriptures. It was the last of the author’s “Occasional Sermons,” which were printed. If he had been aware that it would be, it could not well have been much different. As in all his discourses, of every kind, he first laid his foundation upon a rock; and the finished structure which he reared, was “**HOLINESS TO THE LORD.**”

Early in 1819, the Prudential Committee were much disquieted by very unexpected information, that the General Government wished to remove all the Cherokees beyond the Mississippi; and that a delegation had gone to Washington, with full powers to negotiate for a removal. Dr. Worcester left home, February 11th, and by a forced journey, with great exposure of

what remained of health, reached Washington, in season to aid in a treaty, which *promised* everything, that the friends of Missions could desire. The Prudential Committee "recorded their solemn vote of thanksgiving" for the result of the agency of Dr. Worcester, at Washington. His own letters to his family, to Mr. Evarts, Mr. Cornelius, and Mr. Kingsbury, were filled with the joy and hope, which indited his address to the Cherokee Delegation.

"To the Hon Charles R. Hicks and the other Delegates of the Cherokee Nation, now at the city of Washington.

Brothers,—

I rejoice with you, and thank the Great and Good Spirit for his kindness to you and to your nation. It was a day of darkness. You were in great distress; your nation was in distress. You feared that you would be compelled to give up your houses—your corn-fields—your rivers, plains and mountains—all the lands of your fathers—your schools and your hopes of advancement in knowledge and in civilized life; and to go far back into the wilderness, where you would be strangers, and find none of the things which you love and desire, and where your children would grow up without instruction and your nation melt away and perish. You came with trembling hearts to make known your grief and your fears, to your Father the President. Your friends at the North, who established the school for you at Brainerd, hearing of your affliction, were grieved; and I came to this city, that I might be near you, and see what might be done for your help. The President has felt like a Father, and listened to you with pity. The dark cloud has passed away; the sun shines out, and the day is bright. A good portion of your land is secured to you. The wicked men who seek your hurt, are to be kept from troubling you. You are to be allowed to sit quietly around your own fires, and under your own trees; and

all good things are to be set before you and your children.

Brothers, the Great Spirit is good. He loves his children, the Red as well as the White. He has made them all of one blood; and they should all love him and one another. He has inclined the heart of your Father the President to be kind to you. He has made you glad with this bright day. And we should all give thanks to Him, and praise his name.

Brothers, you have thought that white men were your enemies; and certainly too many of them have been your enemies. But not all. Many have long been your friends; and now many more are coming to be your friends. The Missionaries and Teachers, who are instructing you and your children, are your friends; the men who sent them to you are your friends; and the hundreds and thousands of good men and women, in all parts of this country, who are giving their money to support the Missionaries and Teachers, and the children at the schools among you, are your friends. All good Christians are your friends. They love their Red Brothers and Sisters of the wilderness, and desire to do them good. Every day they think of you—are grieved for your sufferings—and pray the Great Spirit to remember you in mercy, and to make his face to shine upon you.

Brothers, I rejoice greatly, that some of your lands are given for a school fund. This will be a rich treasure to your nation, for many generations. You may increase it from time to time, by giving other lands.

Brothers, it is the morning of a new and happy day. The Cherokees are to become a civilized people and good Christians. Their country is to become a land of cultivated fields—of good houses—of villages and cities—of schools and churches; and to be beautiful and flourishing like the garden of God. Let them all be inspired with this desire and hope, and seek this elevation and glory; and they will become good and great and happy.

Brothers, the American Board of Commissioners for Foreign Missions sent to you the good men and

women who are at Brainerd; and another benevolent society sent to you those who are at Spring Place. These two Societies are bound together by the bright chain of christian love; both of them love the Cherokees, and they will do what they can to make all white people love the Indians and seek their welfare. They have sent to you the good Missionaries and Teachers—and will send you more—not to get away your lands—not to rob you of your cattle—nor to do you any harm; but to teach your people and your children, all that is good for them to know, and to help them in all that is good for them to do. They will be lights in your nation, to guide your feet in the way of peace. They will tell you of the Great and Good Spirit, the God who made the sun and moon and stars, the world and all that is in it. They will tell you of Jesus Christ, the Son of God, who came down from the bosom of his Father, to seek and to save lost mankind. They will tell you of heaven, that bright and happy world, to which all good men of all nations will go when they die, and where they will dwell together in the presence of the Glorious Father of them all, and in perfect love and peace; and neither hunger any more nor thirst any more, forever.

Brothers, you will love the good Missionaries and Teachers; and your people will love them and hearken to their voice. This will be for your good and the good of your children; and white men and red will become brothers and friends indeed, and hurt each other no more.

Brothers, return to your country in peace and with gladness of heart; and tell these good tidings to your Council and your people, that they also may be glad. And may the Great and Good Spirit keep you in his merciful hand, and bless you and your nation, as long as the moon endures. Brothers, Farewell.

S. WORCESTER, *Cor. Sec. A. B. C. F. M.*

Washington City, March 4th, 1819.

May 11th, at a national talk and council “of the Cherokees, this address was read and interpreted. All

appeared much pleased." "As the way of improvement was pointed out and the blessings that would follow described, all seemed to say, 'We will follow this advice and shall experience this good.'"

About thirteen years afterwards, the devoted missionaries were obliged to abandon the consecrated station, where the lovely Catharine Brown was presented to Christ, as of "the first fruits" of the exertions of the American Board of Missions for the conversion of the Heathen.* But there was an unanticipated blessing to come. That treaty with the Cherokees, which was negociated with the advice and approval of Dr. Worcester, was a powerful weapon in the hands of Mr. Evarts, as "William Penn," in 1829. It procured from the Government valuable aid to the missionary stations, and to the Indian youth, at the Mission School, in Cornwall; and was of great importance in obtaining indemnities and other advantages for the Board, as well as a more liberal provision, it is probable, for the Cherokees, in the exchange of their lands, when two of the missionaries had been made such examples of heroic martyrdom,† and when at the point of the bayonet the Indians were compelled to remove beyond the Mississippi.

On his way to Mount Vernon, there was in the public conveyance a young clergyman, since very favor-

* "To you has been granted the distinguished felicity and honor, of seeing as seals of your own labors, the first fruits of all our designs and exertions and prayers for the conversion of the Heathen to Christ. Your brethren in India have been laboring long with no encouragement, no joy of this kind."—Letter of Dr. W. to Rev. C. Kingsbury, and Messrs. Hall and Williams, Jan. 30, 1818.

† Rev. S. A. Worcester and Dr. Butler, who were imprisoned, as if felons, in the Georgia State Penitentiary. Those concerned in the infamous outrage were afterwards as much anxious to have the prisoners depart, as were the magistrates of Phillippi, when they "sent the sergeants, saying, *Let those men go!*"

ably known,—who, although of “liberal” sentiments, had admired his spirit in the Letters to Dr. Channing, which he considered a model of controversial discussion. It was the first time he had met him, in a social interview. He said of him, in years afterwards, that he appeared at first very much fatigued, and somewhat as if not inclined to converse. But a change soon came over him. “He seemed entirely absorbed in meditations upon objects of benevolence, and in purposes of good. And I felt, that I had never seen any man, who possessed such a heavenly frame of mind. I regard it as one of the pleasantest experiences of my life, that I enjoyed that interview with Dr. Worcester, in the ride from Washington to Alexandria.”

“Baltimore, March 9, 1819.

My dear Zervia,—

* * * On Friday morning, about 9 o'clock, in company with the Rev. Mr. Harrison, I set out for Mount Vernon by the way of Woodlawn, the residence of Major Lewis, whose wife was the Miss Eleanor Park Custis, grand daughter to Lady Washington, whom you know in the family picture. I had letters of introduction—was received with great cordiality and affectionate politeness—and was constrained to stay at Woodlawn over night. Mr. Cornelius knows the enchanting spot and the charming family. They remember him with great affection, and delight to talk of him and the Indian boys. Next morning, about 10 o'clock, I took leave of Woodlawn, not without emotion; and, attended by Major Lewis, visited Mount Vernon. My feelings while viewing this consecrated spot, late the residence of the Father of his and our country; while passing from apartment to apartment through the mansion; while surveying his lawn, his serpentine walks, his gardens, his groves, his beloved Potomac, with all the venerable scenery;—and especially while lingering at his tomb;—I shall not

attempt to describe.* Suffice it to say, I could not but admire the wisdom and goodness of God in concealing the tomb of Moses; nor think it strange, if a nation ignorant of Him who made the earth and the heavens, should have a Washington, they should exalt him after death into a deity.

I returned to Alexandria about 3 P. M. On the Sabbath, preached A. M. at Mr. Andrew's Church; P. M. at Dr. Morris'; and in the evening returned to Washington, had an interview according to appointment with the Cherokee delegates, and received their Talk in answer to mine. It was affectionate, and grateful, and good. Yesterday, I had an interview with General Macintosh, Chief of the Creeks, and his attendants; had more last words with others; and at evening took leave of my red Brothers, who, as well as myself, had appointed to commence their journey homeward in the morning. It was a tender scene.—If there be no other good result from this visit, I think I shall love the Cherokees better than before, and be more engaged for their welfare. But I hope this is not all. The Government is conciliated—the Cherokees are quieted—a fund equal to three or four hundred thousand dollars is provided for promoting their education; and a foundation, I trust, laid for good to them and their children, forever. The God of all the families of the earth be praised!

But the Cherokees have not all my affections. My heart is continually telling me, that I have a family and a people—wife, children, friends,—most dearly loved. My tenderest thoughts are propelling me towards Salem; but probably I shall get on no farther than Philadelphia this week, and reach home not until the last of next week.—My love to all the children. Kiss Elizabeth and Abigail for me, and tell them, father hopes he shall find they have been good little girls. Love to cousin Deborah, to Mr. Cornelius, and to all friends.—My dearest love, Yours, truly,

SAMUEL WORCESTER."

* "I have wept at the tomb of Washington," &c.—Letter to Mr. Evarts.

In a Steamboat, on the Delaware river, March 12th, he wrote the letter to his wife, in which he noticed the death of Dr. Spring. (p. 105.) "Often have we taken sweet counsel together, and gone to the house of God, on solemn and momentous occasions, in company. But it will be so no more. Dear servant of our Lord Jesus, he rests from his labors,—rests, I am persuaded, in the bosom of everlasting love. To me and to all his associates, and friends, and acquaintances, it is an earnest admonition, to do with our might, working while the brief day lasts, as followers of them, who through faith and patience inherit the promises. The God of all grace and consolation comfort his family and sanctify his removal to us all."

Of the city of Washington, he said,—“in a spiritual respect, it was to me like the house of death.” He was “much refreshed, at Alexandria, at Woodlawn, and especially at Baltimore,” where he “seemed to be in the circle of beloved Christian friends at Salem.”

It had afforded him much pleasure, to perform various services, as a member of the Massachusetts Peace Society,—which was instituted, Jan. 1816. At an important meeting, he appeared in his brother's behalf, to advocate a memorial to Congress, for the prevention of *privateering*, in the event of any future war of our country.

“*Salem, April, 2, 1819.*”

My dear Brother,—

I am highly gratified by the information you give me respecting the letters from India. J. N. Mooyart, Esq. is indeed ‘an admirable man.’ Many proofs of the excellency of his heart and character have come to my knowledge. Of the Rev. B. C. Meigs, of his delight and efficiency in doing good, you can hardly

entertain too high an opinion. They will do much, and our missionaries in India at the several stations will do much, for the cause of *peace*. I shall be much pleased if the Executive Committee determine according to your proposal, to return to India the amount of the \$25 donation 'in Tracts of the Society—one half to the disposal of the benevolent donor, and the other to our missionaries at different stations." We have three missionaries in waiting for the earliest opportunity to take passage for India,—destined for Ceylon. We hope they may get away within a month.

The business on which I went to Washington succeeded beyond my utmost hopes. * * *

I desire to thank the God of all mercy for his kindness to you and your dear family, and pray that you may be favored in still higher degree with the blessing of health. Since my return from Washington, my health has been depressed by an influenza, and yesterday I was unable to be out. Am somewhat better to-day. Family well, and with me bear a sincere and lively affection to you and your family."

Mrs. Anna Maria Macmullan, Wilmington, Del.

"Salem, July 2, 1819.

Dear Madam,—

Your highly esteemed favor, accompanying the '*two guineas*,' and conveyed through the hand of good Mr. Ralston, has afforded me fresh cause of thankfulness to Him, whose gracious influences are as ointment poured forth, diffusing extensively a regaling fragrance. Personally unknown as I am to you, I regard your kind expressions of affection towards me, as evidences of love to our common Savior and Lord, to whose cause you suppose me to be devoted, and though most unworthy to be instrumental in promoting. On this account, they are inestimably precious. To me indeed is this grace—this unspeakable favor—given, that I should be employed in causing to be preached among

the Gentiles the unsearchable riches of Christ. And it is refreshing and encouraging to receive from the friends of the Redeemer and his great salvation, though strangers to me in different and distant places, assurances of affectionate confidence, concurrence, and aid. But, dear Madam, have the goodness to remember, that to one placed in this responsible situation, nothing can be of greater importance than the grace of humility; and let all your affectionate regard towards me, and especially towards that cause which is 'dearer to your soul than any other,' induce you evermore, to pray that this and every other grace requisite for so arduous and sacred a work, may be granted to me in abundant measure.

As I passed down the Delaware, last February, Wilmington struck my eye with delight. I remembered that I had a kind friend and correspondent there; and I greatly desired to pass through the pleasant Borough, on my return from Washington, but was prevented by the badness of the travelling in March. Had it been according to my desire and intention, I might have had the pleasure not only of seeing you, but also your dear mother, and of receiving from her own hand, her precious free-will offering. She will rejoice, however, to be assured, that the sacred gift is in the Treasury of the Lord, and will be applied agreeably to her desire, to the publication of his glorious Name and Salvation in that once favored land and city, in which he himself preached and wept,—labored and suffered and died; and where the affectionate and grateful '*Mary*' received his kindest assurance, that the token and 'memorial' of her love to him was graciously accepted.

The twelve dollars from the Grand Jury of Newcastle, 'as their savings in wine,' is a donation of peculiar value. Were this laudable example to be followed, and proportionable savings generally to be made in the various articles of superfluous expense, how many hundreds of missionaries might be supported, or thousands of heathen children educated, without burthening or impoverishing any portion of the com-

munity! Thanks and most affectionate regards to yourself and your mother.

Sincerely your friend,

S. WORCESTER, *Cor. Sec. &c.*

For Obookiah, Catharine Brown, and others in similar relations to the Board, he had a very peculiar attachment. The feelings which he cherished towards them, were not only of love, but of reverence. They were in his view, "chosen vessels" of the Great Head of the Church, by an extraordinary dispensation of the love of God. He would mention them to his children, and his associates and friends, as if they were the brightest jewels of the Savior's crown of rejoicing. In his Report to the Board, in 1818, he spoke of the death of Obookiah, as "a deeply affecting frown, which called for profound submission."

"He died as a Christian would wish to die. His divine Master knew well, whether to send him back to Owbyhee, to publish salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does He know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

"Obookiah," says his Report, in 1819,— "whose heart was filled with the holy design, in whom a particular interest was extensively felt, and on whom no ordinary hopes were placed,—is not to return to Owbyhee. God had provided some better thing for him. But though dead, he yet speaketh; and in a tone, and with an emphasis, not to be unheeded. His Memoirs,—like those of the still dearly remembered Mrs. Newell,—are pleading the cause, which was dearest to his heart, with powerful effect." * * *

Just before going to Washington, he heard of Catharine Brown's severe trial, in being called to accom-

pany some of her family to Arkansas. A letter from her to the missionaries at Brainerd, was forwarded to him by Rev. Ard Hoyt. "I thank you most sincerely for Catharine's Letter. It is a precious testimonial and will do much good. Dear lamb. The Great Shepherd will encircle her in his arms and carry her in his bosom; and will not suffer her to be lost in the wilderness. Had I time, I would write to her, and assure her that she is every day remembered most affectionately at the throne of grace by *one*, and no doubt by many by whom she has never been seen."

To the Rev. Allen Graves, Mahim, near Bombay, India.

"Salem June 1, 1819.

Rev. and dear Sir,—

Since the joint journal of yourself and Mr. Nichols, and your letter of March 27th of the last year; both of which came in the Malabar, and were acknowledged in my letter of September, I have received no communications separately from you. A letter, however, of later date, from Mrs. Graves, to a female friend, came through the P. O. to a woman of the same name in this town, (Salem, Mass., instead of Salem, N. Y.,) and after being read, was kindly handed to me. As it was open and came from one whom I delighted to consider as belonging *to my family*, I thought it not wrong to read it, before sealing it and sending it to its proper place. Mrs. G. has no reason to regret, that her letter was opened here. Though it fell at first into the hands of persons, not particularly friendly to missions, and was read by many, the impression upon all was extremely favorable. To me it affords high satisfaction, as an evidence of the true missionary spirit and qualifications, and by the account which it gave of your situation, employments, and progress. * * *

Our gracious Master, though in doing and suffering all his will we are but unprofitable servants, yet will never let us suffer or labor for his sake, and with the

true spirit of his disciples, without an ample reward. 'Be thou faithful unto death,' he says, 'and I will give thee a crown of life.' Is not the pleasure indeed of *serving* him, of doing any thing for him who hath loved us, and given himself for us, of itself an ample reward? And do you not at times almost wish that you could labor and suffer for him, with the prospect of no other? But his claims upon our gratitude will be continually increasing forever; and millions of ages hence, we shall not have thanked him enough, for the privilege of being employed in spreading abroad the savor of his name, among our fellow beings, in darkness and wretchedness and guilt. May you ever be inspired with this sentiment, in all its tenderness and in all its richness.—Dear Mrs. Graves shares with you in my high and affectionate esteem.

Yours, sincerely, S. WORCESTER."

Rev. Benjamin C. Meigs and Daniel Poor, Ceylon.

"Salem, June 5, 1819.

Dearly beloved Brethren,—

It is with mingled emotions of sorrow and joy, and with deep felt sentiments of condolence and congratulation, that I now address you. The hand of the Lord has been heavy upon the endeared mission at Jaffna. Of the last scenes on earth of one of your companions and fellow laborers, we have received certain and particular accounts. Our latest intelligence concerning another, which was from himself, just as he was embarking at the Cape for Madras, left us little hope that he would ever return to you, and none that he would survive many months. Brothers Warren and Richards were lovely and pleasant in their lives, and death could divide them but a little. Probably, ere this day, their spirits are more closely united, than ever they were on earth, in the presence of Him whose servants they were and still are; and who hath loved and washed them in his own blood, and made them kings and priests unto God and his Father.

The manner in which Mr. Warren finished his course, and left this world, is doubtless known to you. As he lived, so he died,—*to the Lord*. Heaven was near the place where he lay: and to him it was indeed, a Cape of Good Hope,—of hope full of immortality. The same sovereign grace which was so affectingly glorified in him, appears to have wrought with equal effect in his dear friend and brother who witnessed his departure, expecting soon to follow him.

You have mourned indeed, and still mourn their early removal from their labors with you. But you must have been comforted and animated and filled with holy joy and confidence in God our Savior, by the signal manifestations towards them of his truth, and faithfulness, and all sufficient grace. * * * It is happiness and honor and glory enough for sinful men, to labor and suffer for his cause on earth, in the places and scenes which he sees fit to appoint, as long as he shall please to continue us in them: and then to die in Him and go and dwell with him forever.

* * * * *

We rejoice the more in your being able to obtain children *to be under your immediate and entire care and management*, as your brethren at Bombay have been disappointed in this respect, and funds appropriated for the education of children in their families, must be transferred to your stations. As a very particular and growing interest is felt in this object, it will be of importance, that we should be informed, as soon as possible, what number of children you can take in this way, provided that means for their support be supplied.

* * * * *

Dear Mrs. Richards will be assured, that she is remembered by me, by the members of the Prudential Committee and of the Board, and by many, with the tenderest sympathy. If, however, she be a widow, we are sure that the widow's God will be found a very present help in Ceylon, as well as in America; and are fully persuaded that he will be her God, and be

very gracious to her, and to her fatherless children. His promises are sure and most precious. Let her put her trust in Him, and He will be her shield and her exceeding great reward.

All the beloved sisters have a share in our affectionate remembrance and in our daily prayers. We regard them as most important helpers of the work ; and are not unmindful of their cares and labors and trials. You are all on our hearts continually : and we rejoice in the confidence, that you are continually also on the heart of Everlasting Love. This is our hope, our consolation and our joy concerning you.

Dearest Brethren and Sisters, dwell in God, and God will dwell in you ; and his all-sufficiency will evermore be present for every needful purpose. My sincerest love to you all."

Can any wonder, that the missionaries loved him, even as their own father? Levi Parsons, under date Oct. 30, 1819, wrote to his parents,—“ Dr. Worcester has been a *father* to us ; the Lord reward him ! * * * His house is a divinity school.” And when Mr. Spaulding, of the Ceylon reinforcement, was taking leave, it was as a son, bidding farewell to a father, whose face he should see no more. “ And what shall we do,”—he inquired from his swelling heart, “ if when we get upon heathen ground, we shall find every thing dark around us ; and we have none to advise us ; and the churches at home shall seem not to remember us ? ” —“ Think of me ! I will never forget you ! ”

Or can any wonder, that in general, the missionaries had unlimited confidence in his decisions upon the questions, which they referred to him ? He was always deliberate, so as to be sure. Sometimes he reserved a question, as when asked by the missionaries at Brainerd, what should be done in cases *where the convert had more than one wife*. “ He should be re-

quired," the answer was, "to separate himself from all but the first. It is, however, a tender subject, and should be tenderly treated. All hastiness and harshness should be most religiously avoided. Let them be instructed in the nature and design of marriage, the original institution, and the law of Christ, that they may act with an enlightened conviction of duty. If God has winked at their ignorance, yet when they come to know his will, they cannot disobey it without guilt. But not only should your treatment of such cases be most prudent and kind; but prudent and kind also must be the convert's treatment of the wife or wives, that he puts away." But in a note it was said,—“Since writing this paragraph, a question has arisen in my mind,—and I wish to hold the subject under consideration.”

“Concerning such as are converted in a state of ignorance, your views, as stated in your letter, are in perfect agreement with those of the Prudential Committee. Our missionaries in India are particularly instructed to the same effect. It was the practice of the *primitive times* to pay very particular attention to the *catechumens*, and not to admit them to the ordinances of Christ's house, until competently instructed in the principles of his religion. The practice must commend itself to every enlightened mind; and is of high importance to the good of the individuals and to the credit and prosperity of the general cause. * * *

The little Osage girl should by all means be baptized, and brought up in the nurture and admonition of the Lord. * * *

We had a most solemn and interesting season at the ordination last Wednesday, in this town, of Messrs. Fisk, Spaulding, Winslow, and Woodward, as missionaries. Mr. Fisk is appointed with Mr. Parsons, for the HOLY LAND; the other three for Ceylon. We have two, Messrs. Washburn and Finney, (who have

received ordination,) ready for the *Western service*. God has been with you, and I doubt not is still with you. Encourage yourselves in him, and be strong. My love to all the brethren and sisters, and to the children."

At the Installation of Mr. Cornelius, as Associate Pastor of the Tabernacle Church, 21st of July, 1819, the sermon was preached by Lyman Beecher, D. D. The Charge by Dr. Worcester drew many tears from the crowded auditory; while he who received it wept, as if "his head were waters." It is remembered by all who survive, as the most tender and solemn address, which they ever heard from his lips.—And some have not yet departed, who have blessed God for that hour, as the hour when they could no longer have peace, until they found it in Christ.

Dr. Worcester had been extremely solicitous to secure for an Associate, that beloved young brother, to whom he said—"My Brother, you will be a 'true yoke fellow.' This heart confides in you; and holds most dear the reciprocated confidence, of which it is assured. This mutual and affectionate confidence must be preserved inviolate, as a perpetual security against any other strife than of love and good works." And so indeed it was, most truly and happily.

The Senior pastor had believed, that, in every way, he could be more useful, by retaining his connection with the people of his charge. And it "was questionable," as remarked by Mr. Cornelius, when lamenting his death,—“whether his usefulness among them was ever more sensibly felt, than after this arrangement was made. At the same time, the good influence which he had long exerted in the religious community, was not in the least impaired, but rather increased. Being

in some respects, more free from care, he could, with more ease than before, devote a portion of his time to those public interests, which were continually pressing upon his attention."

This testimony, it was designed to confirm by particular references and statements, in regard to preaching, as at Manchester, in a time of deplorable division and declension,—to attendance in Councils, as at Littleton and Abington,*—and to other services in which he was employed, though often "in weariness and painfulness."

"Hartford, Monday morn., Sept. 27, 1819.

My dear Wife,—

I left Boston, 7 o'clock A. M., Friday, and arrived at Providence, about 3 P. M. Intended to do something there for the Sandwich Islands; but the weather being rainy, and my health not good, I only called on Rev. Mr. Preston and one or two others, for the purpose of putting them in motion. Not a missionary place. Left Providence, on Saturday morning about 5, and arrived in this city, between 9 and 10 in the evening. For the last twelve or fifteen miles was vomiting all the way;—had a very ill night. Kept my chamber all day yesterday,—sick, excessively languid, and in considerable pain,—fearful of dysentery. Good Dr. Cogswell very kindly attentive. The rain has ceased, the clouds are dispersed, the morning is bright and mild, and cheering;—I am comparatively well, hope to reach Goshen by chaise, to-day.

It is trying indeed to have to attend to business of such importance and responsibility, requiring the vigorous exercise of all the faculties,—in so much weakness and so much haste. My spirits sometimes sink. But it is the ordering of sovereign Goodness. To that

* At Littleton, in a case connected with Unitarianism. At Abington, the pastor, Rev. Mr. Weeks, and a classmate of Dr. W. had embraced the doctrines of Swedenborg.

Goodness, I am infinitely indebted; and among my obligations, it is not the least, that I am compelled to attempt something for the cause of the Lord Jesus, and for the salvation of men. In no case could it be more clear, that the glory belongs not to the instrument, but to the Supreme Agent, who chooses his own ways and means with unerring wisdom." * * *

In the reinforcement of missions, and especially in sending out new missions, Dr. Worcester appeared to his friends, as if every new occasion opened in his heart some new seal of his inexhaustible missionary spirit. Thus was it when he addressed Rev. Messrs. Fisk, Spaulding, Winslow, and Woodward, who were ordained at the Tabernacle, November 5th, 1818. The three last were joined by Dr. Scudder,—“the beloved physician,” as he was denominated by Dr. W., who accounted his consecration to the missionary work, an answer to his own prayers that some one of the profession would so offer himself,—as directly and remarkably, as if an angel from heaven had borne the tidings.*

At the ordination of Rev. Messrs. Bingham and Thurston, September 29, 1819,† at Goshen, Conn.; in

* At the time of their sailing from Boston, June 8th, 1819, in the brig *Indus*, a considerable company of friends assembled on the wharf, and Dr. W. led in prayer. He stood upon the *rack* of a stage coach, and the scene was solemn and thrilling. He went out a few miles with the brethren, and they saw his face no more.

† Dr. Humphrey preached the Sermon, and the aged Mr. Mills, of Torrington (“father of the Rev. S. J. Mills, who fell a sacrifice to his zeal in the cause of Africa,”) made the Introductory Prayer. At Salem, Nov. 5, 1818, the late lamented Prof. Stuart preached the Sermon.—At the embarkation of the missionaries, with the Hawaiian youth, &c., for the Sandwich Islands, Dr. W. conducted the devotional services. And when the boat bore him from the *Thaddeus* to the wharf,—“I remember,” says Mr. Bingham, “as I leaned over the side, to follow him as long as I could see his face,—and I can never forget that affectionate farewell expression of his countenance.”

the organization of the Mission Church, at Boston, October 15th; in the administration of the Lord's Supper to this Church, at Park Street, Sabbath, the 17th; at the embarkation, on the 23d;—and in all the preparatory movements of Messrs. Parsons and Fisk, of the Palestine Mission, the Corresponding Secretary must have had no common measures of divine assistance. His "Instructions" to those respective companies, were heard with unmeasured wonder and delight. In those to Messrs. Parsons and Fisk, Mr. Evarts thought that he "exceeded himself." "I cannot conceive," he said, "when he found time to write them. He must have sat up nearly all the night previous, at my house; or I do not know when it was that he did the work. It seems as if he was inspired for the occasion."

To Mr. Cornelius, Dr. W. said in a line from "Boston, Oct. 19,—I thank you for your care in regard to Thomas [Hopu,] and for your good letter; and rejoice in the good hand of God that was with you on Sabbath evening. Precious day and precious evening;—He was present at Salem, and present at Boston. We had a season of tenderness and refreshing, which will be remembered with immortal thanksgivings before the throne of God and the Lamb. It was the first communion of the American churches with the church of Owhyhee,—a communion of fervent love, of heavenly joy, of glorious anticipation."

June 8, 1820, he wrote to Messrs. Bingham and Thurston, and other members of the Sandwich Islands Mission;—"Never while memory remains will the sacred and interesting scenes at Goshen and at Boston preparatory to your departure, be effaced from my mind. Those divine movements of the soul—those

feelings and intercourse of heavenly friendship—those solemn vows and sacred engagements—fervent prayers and anticipations, are never to be forgotten. Every day the Mission to the Sandwich Islands has been upon my heart, and I am sure upon the hearts of thousands.”* And an exceedingly interesting letter to Messrs. Fisk and Parsons, April 22, 1820, begins: “Dearly beloved Brethren,—Scarcely have I known a richer joy than on opening your letter of Jan. 21, written upon the spot [Smyrna,] where was delivered from the FIRST and the LAST, who was dead and is alive—the monitory message—FEAR NONE OF THOSE THINGS, WHICH THOU SHALT SUFFER. BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.”

The expenditures of the Board, in 1819, were so greatly increased, and the receipts were so far behind, that early in 1820, Mr. Evarts, the Treasurer, had become very much disheartened, and thought that there was evidence of a real decline of the missionary spirit in the churches. Dr. Worcester addressed an appeal for the cause, March, 22d, which was one of the greatest efforts of the kind, among all which he had found occasion to make. A single paragraph only can be cited.

“Thus, respected and beloved friends, with simplicity of purpose have we made our statement and our appeal. Not for ourselves—not for any private object have we done it. It was a duty—indispensable. In

* Among those deeply interested was that philanthropic scholar, John Pickering, L. L. D., of Salem. Oct. 19, he communicated to Mr. Bingham his views of the importance, and an outline of his proposed method, of reducing the language of the Islands to writing. Mr. Pickering's system has been carried into effect, with admirable success, by the Missionaries of the A. B. C. F. M., at those Islands; also in Africa, in the Choctaw nation, and in nine other Indian tribes.

the providence of the Redeemer and Sovereign of the world, a trust has been committed to us, to which we must be faithful.—We present an object that should go home to every bosom. We plead a cause, which more than any other, is to be regarded as the cause of every person on earth. Had we a pen to write, or a tongue to speak, in a manner and with a force equal to the subject, this whole community should be moved as the heart of one man. May we not hope that—such as it is—this address will be read a second time, by every person to whom it comes; and be pondered, until—under the divine influence which we devoutly invoke to attend it—the heart burns with the subject, and hastens to communicate the sacred flame to others.”

During the summer, Mr. Cornelius, during a recess of six weeks, earnestly labored to establish a sufficient fund for the support of the Corresponding Secretary. Writing from Pittsfield to Dr. W., he said,—“I think I can see through the business. * * It is your privilege and happiness, my dear and honored Sir, to enjoy a degree of public confidence, which is invaluable, and must not be lost. This fund must be raised, and now is the time.”—He carried with him a statement and an appeal from Dr. W.,—in regard to the office for which a permanent fund was desired,—which could admit of no negative to the inquiries,—“What office can be named of weightier care,—of more arduous labor,—of more appalling responsibility? What office more urgently demands the undivided and unembarrassed attention of a person of the highest intellectual and moral qualifications? What office or object, presents stronger claims upon Christian liberality, for adequate and permanent support?”

During the absence of the Junior pastor, a new and commodious vestry of the Tabernacle Church was de-

dicated. Dr. Worcester had much pleasure in seeing this edifice completed. And in his Address, at the dedication, it was made manifest beyond a question, that his love for the Church of God throughout the world, had increased rather than lessened his strong affection for the church and people, in whose behalf he was then officiating. His Sermons, from Sabbath to Sabbath, were heard at this season, with very noticeable attentiveness. He had preached but little, for several months before the absence of his Associate. It was quite a common remark,—“Dr. Worcester has renewed his youth.” But those who thus spoke, did not know that his very life had been infused into those discourses, at the Tabernacle, in the summer of 1820.

The time was now approaching, when he must prepare another Annual Report of the Prudential Committee. His health was rapidly declining. There had never been so much, that it seemed important to communicate. The documents at command were many, and some of them were of great length and value. It would, moreover, be the *tenth* Report. An occasion was suggested, if no exigency had required, that there should be a review of the operations of the Board from the beginning.

The work had advanced, beyond all expectation. The reinforcements of the earlier missions, the addition of new missions, particularly what might be called THE GREAT MISSION to the Sandwich Islands, had drawn upon the treasury much faster, than the current receipts supplied means of honoring the drafts. It was needful to satisfy the friends of the cause, that the Committee had proceeded with due discretion, and with a just interpretation of the will of Providence. Never had the field appeared so white to the harvest;

—never had more laborers, of the right spirit, been ready to go forth;—and yet never, since the resolution of the Prudential Committee to send out the first missionaries,—had any such anxiety been awakened or realized, in regard to the requisite pecuniary means.

Earlier, than usual, Dr. Worcester began the preparation of that memorable tenth Report,—the last of his labors in this department of service. In a transfer of portions of letters from missionaries, and of other documents, to the pages of the Report, there was, of course, much work in copying; and for nearly three weeks, the most of the time between morning and evening, his eldest son and daughter were thus employed. Most of the original matter he first wrote on a slate, or on separate pieces of paper, which were copied by one or the other.* Different parts of the Report were in progress, simultaneously.

It was not, indeed, the first time, that his labor had been thus relieved; and that they who were called to the task had the privilege of witnessing, so far as could be witnessed, the manner in which their beloved parent performed such work for Christ and the Church. But there was now an experience and enjoyment of his society and character, which filial love embalmed in their memory, with the richest of sweet odors. There was a sympathy which they felt, in an unwonted degree of solicitude for the issue of such arduous toils; but there was also an inexpressibly soothing and endearing influence from the affectionate spirit which spoke in every word and motion, as he guided them, and the calm glow of inward and involuntary delight

* So many hundreds of pages of the father's manuscripts had been copied by them, in years previous, that his hand-writing, now not always the most legible, could be disposed of, about as rapidly as the fairest print.

which shone on his countenance, as he reviewed and recorded the marvellous progress of the missionary enterprise of the American Board.

The parts of the Report, which relate to the missions to Palestine and to the Sandwich Islands were written by Mr. Evarts,—it being impossible for him to finish the survey of the whole ground.

In the very exhausted and debilitated condition, in which Dr. Worcester now was, it was a formidable journey from Salem to Hartford, by the conveyances of those days. He left home, Monday morning Sept. 18th.

“Hartford, Sept. 20, 1820.

My dear Wife,—

By that gracious Providence which has guided me, all my days and nights hitherto, I am now in this city. At Worcester, where I arrived about 8 o'clock on Monday evening, I found myself fatigued and in need of rest. I therefore committed the Report, with a hasty letter, to a fellow passenger belonging to this city, to be brought here,—not knowing what might be on the morrow. I rested with Rev. Mr. Goodrich, and at half past 8 last evening entered again, not without some reluctance, into the stage. For a considerable part of the dreary night, I was alone. Arrived here at 7 this morning—have been part of the day on the bed, and part of the day reading the Report—and am at this moment (8 evening) preparing to go into a warm bed; while my associates of the Board and the other good people are listening to the eloquence of Dr. Nott. Ever yours. Kiss Mary and the other two little girls for me,—*if they are good.*

SAMUEL WORCESTER.”

Following the same general plan as in former Reports, he presented the history of the Board and the different missions, during the ten years which had now

expired; in the first five of which a beginning only could be made, in consequence of "that mighty and dreadful conflict, which shook the pillars of the world, and filled all hearts with dismay and all minds with perplexity. Our vessels were not permitted to go from our ports, and no way was open to any part of the pagan world."

"In these ten years there has been paid from the treasury of the Board the total sum of \$201,600.—For the mission to the East—Bombay and Ceylon—just about \$100,000—for the mission to the American Aborigines \$51,000—for the mission to the Sandwich Islands, 10,470—for the Palestine mission, \$2,350—for the Foreign Mission School, \$17,340, and for various subordinate and contingent objects and purposes, \$20,000.

In the same period the treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board; and the remaining sum of about \$15,000 were the proceeds of monies invested, books, &c. Besides the monies paid into the treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended much has necessarily been consumed; yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, sixty-two men and forty-eight women—in all one hundred and ten. Of this number, three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams—have been called to their reward:

ten—six men and four women, have left the service,—three on change of sentiment—five on account of impaired health, and two from discontentment,—and nine are yet at home, waiting with desire to be sent forth to their work. Eighty-eight—forty-nine men and thirty-nine women—are now either in the fields respectively assigned to them, or on their way to them :—twenty-five in the East,—two in Western Asia,—seventeen in the Sandwich Islands,—and forty-four in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy assistant.

Of the men now under the patronage and direction of the Board, *twenty-six are ordained ministers of the Gospel*, educated, the most of them, in Literary and Theological Seminaries of the first order in our country ; two are especially designed for ordination ; and the rest are approved men for the various departments of the general work, as catechists, school-masters, agriculturists, and mechanics. All of them, the Principal and assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women, mention, proportionably commendatory, might be made.

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands ;—an institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad, belonging to our several missions, are more than fifty free schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamul, Jewish, Cherokee, and Choc-taw, under Christian instruction ; not less than three hundred of whom are boarding or family pupils, lodged

and fed, and educated, as under the especial care of the missionaries.

Ninety persons with qualifications for the different parts of the work, and rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest administrations of the gospel—not only ready for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labors, and some of them having for a considerable time borne the burden and heat of the day;—and more than fifty schools, established in different regions of darkness, and containing under Christian instruction three thousand children of families and nations long ignorant of God, and never blest with the news of the Savior.—Could we mention nothing more, the *two hundred thousand dollars* expended in ten years, should not be accounted as lost.”

Much importance was attached to the change which had been wrought in the public mind, relative to the practicability and method of “Indian improvement,”—and to the extensive awakening of the Christian community from its slumbers, so that if “the object had been, chiefly or solely, the advancement of religion in our own land,—in no other way could two hundred thousand dollars have been better laid out.” “The spirit of missions—of missions to the heathen is the main-spring,” it was said, of all the great Christian enterprises of “the liberal, who had set themselves to devise liberal things.”

The Board could appeal for a generous support to all Christians and philanthropists, as a “NATIONAL INSTITUTION.”

“The particular objects of the Board are such in variety and interest as meet the feelings of every benevolent heart. Upon our own borders we present to

this Christian community, long neglected tribes of uncivilized fellow beings, earnestly raising the imploring cry,—‘ Send us more of these good missionaries and teachers ; help us to learn husbandry and the mechanic arts, and household manufactures and economy—teach our children to read, and write, and work—instruct us from the good book what the great and good Spirit would have us to do.’ And there too we present hundreds of children from the wigwams of the forest, now under the care of devoted missionaries and assistants, male and female, and dependent on Christian charity for food and lodging, for clothing and instruction, and thousands more, no less needy of these benefits, yet remaining still in all the ignorance and nakedness and wretchedness of the forest life. Far off in the Western Ocean ; yet not beyond the reach of Christian beneficence—we shew a nation of Islanders, giving the fairest promise of becoming, in no long time, by the blessings of God upon such means as American Christians have it amply in their power to afford, a civilized and christianized, a wealthy and virtuous and happy people. From these we turn to the far distant East, and point to millions and millions of human beings in the lowest state of debasement, for whom there is no remedy, but that quick and powerful Word, which is spirit and life, and that Blood, which cleanseth from the foulest and deepest pollutions. That Word, translated into their own language by our indefatigable missionaries, is ready to be dispersed among these millions, as soon as the liberalities of the friends of mankind in this country shall supply funds sufficient for the printing and distribution ; and to that Blood the missionaries already sent and to be sent, will direct them, if adequate support be continued. And there, to the thousands of heathen children already in our mission schools, multiplied thousands might speedily be added, were the requisite funds and help afforded. And to the land, whence the light of immortality first shone upon the darkened nations, we solicit the attention of all, we rejoice in this light ; and invite them, not to the bloody achievements

of maddened crusades, but to enterprises of glory, with the weapons which are mighty through God, to the pulling down of strong holds, casting down imaginations and every high thing which exalteth itself against the knowledge of God.

And besides support for the missionaries who are gone thither, and those who are ardently desiring to go, we earnestly ask for funds for a printing establishment at such places as shall be found most eligible; by means of which the mission may be enabled to communicate extensively the light of divine truth, and thus prepare the way of the Lord, who will ere long appear in glory, in the places where he has been crucified.

These objects demand attention, and are making an appeal to Christian benevolence, of intense pathos.—Far off, geographically, as some of them are, yet morally, and for the purposes of charity, they are near. The liberal in this country may do good and communicate to the ignorant and the miserable in India, for their immortal welfare, with as little inconvenience to themselves, as they can give bread to the needy at their own doors. This is known and felt by many; and by the charities which they are in the course of dispensing to the needy and the perishing in the remotest lands and islands of the sea, as well as in their own immediate neighborhoods, they are continually expanding their existence, enlarging their spheres of usefulness, and multiplying their objects of interest, their sources of enjoyment, and their ties of delightful union with all on earth and all in heaven.”

These fragmentary extracts may convey some idea of the general character of this last Report of Dr. W., which, by one who is as competent as any man living to judge, has been pronounced the most remarkable document of its kind, which has ever been given to the world. “The tone of this Report,” he said, “is not that of despondency. Not a feeling of despondency should have place in any mind.”

CHAPTER VI.

Ineffectual journey for health. Last Sermon, at the Tabernacle. "In perils in the sea." Journal and Letters. At New Orleans and Natchez. In the Choctaw wilderness. At Mayhew. Last Discourse and Last Letter. Last days at Brainerd. Funeral Discourses, &c. Removal of his Remains and Re-interment.

The time of my departure is at hand. I have fought a good fight,—I have finished my course,—I have kept the faith.

It was nearly three years, that the physical system of Dr. Worcester had discovered symptoms of fatal decay. To use his own expression, "it had lost its former elasticity, and could not recover itself so easily from the effects of severe labor, or even occasional fatigue." His powers of digestion were impaired; he had no natural relish for his food; his mouth had a constant soreness; and a very singular kind of lethargy gradually possessed his frame.—In the hope of finding some relief, he was induced to take an extensive journey.

To Rev. S. Worcester, D. D.

"Allow me, my reverend and endeared Sir, to present you the enclosed communications* from a few most cordial and affectionate friends, who, entertaining a very grateful sense of your laborious and useful life, feel exceedingly anxious that no pains may be spared, both to prolong it and render it comfortable. I need not tell you, Sir, how near the preservation of that life is to my own heart, nor will I attempt to express the deep regret which has been felt, in consequence of your debilitated state—I will only say, that

* The sum of \$200 was enclosed.

if it be possible for me to do the *least thing*, to relieve you from care or from labor, or in any way to promote the recovery of your strength,—*all I am* and *all I have*, shall gladly be made subservient to this end. May the Great Shepherd of Israel go with you, my dear Sir, and in a short time grant an answer to the many prayers which will accompany you, and which will continually ascend from a thousand hearts, for your restoration to entire and lasting health.

With daily increasing love and respect, I am, dear Sir, your dutiful but unworthy associate,

E. CORNELIUS.

Salem, Sept. 14, 1820."

"My beloved brother and endeared associate,—

I needed not your note, received last evening, to assure me of the sincerity, or strength, or generosity of your affection. But every fresh proof of that affection, to me personally so invaluable,—and to our mutual happiness, to the prosperity of our joint charge, and to our individual and united usefulness, so vital,—is to me as the dew of Hermon. I love to feel that we are one. And most cordially would I reciprocate the tenderness, and attachment, and esteem, so feelingly and obligingly expressed in your note.

The lively concern, so tenderly and so generously testified, by a few most cordial and affectionate friends, for my life, and health, and usefulness, and comfort, affects my heart deeply. I could wish every one of them to be assured, that I feel most gratefully the obligation which their kindness has conferred:—and more than ever shall regard it as a duty to cherish, and by all proper means to preserve a life, which by my friends is esteemed as not without value.

This liberality is the more precious to me, as it is a proof not merely of kind personal consideration, but of affectionate regard to that cause which should be dearest to all hearts, and unite them in the purest and most exalted friendship and fellowship. For this

cause may it be the felicity of my friends, and of myself, to live, and for it to die.

With most affectionate and grateful regards, I am,
sincerely your friend and brother,

SAMUEL WORCESTER.

Salem, Sept. 16, 1820."

The week after the meeting at Hartford, he attended the Anniversary Exercises, at Andover, as one of the Board of "Visitors." But he was obliged to be absent a considerable part of the time. As he sat upon the platform, in the Chapel, his emaciated and pallid countenance but too plainly and painfully foreshadowed the end. His son, whose eye had been turned from him but a moment, suddenly missed him from his seat, during the last session. On meeting together, he said that he had been scarcely able to sit for an hour without fainting; and regretted, that he could not with better hopes commence his contemplated journey.

The weather proved unfavorable, but the journey was full of incidents, which, as communicated to his family and friends, awakened their liveliest sensibilities. From Andover, he went to Salisbury, Centre Harbor, and Hanover, N. H.; to Peacham, Montpelier, and Burlington, Vt.; thence down the shores of Lake Champlain and the banks of the Hudson to Albany, N. Y.; thence to Cornwall and Hartford, Conn.; and reached home early in November. He was everywhere treated with the greatest kindness and honor.* But he tried *to work*, though intending not to interfere with the object for which he was now from home.

* The witness of his warm friend and companion in travel,—Capt. Andrew Haraden,—whose memory noted every incident, with all the precision of his *log-book*, as an accomplished navigator.

He had appointments for missionary business in several places, and all along the road received letters, which required him often to sit up late to answer. And friends were not sufficiently considerate, in urging him as they frequently did to efforts which exhausted him. He should not have had one appointment to fulfill, or one missionary letter to write, or one address to make.

At most of the public houses where he stopped, he was waited upon at the earliest notice, by acquaintances, or those interested in his character. "He had prayers and gave them an exhortation, in every instance." The Governor and Council of Vermont showed him great respect, at Montpelier,—the Legislature of the State being in session. He attended a meeting of the Synod of Albany, and addressed the members.* At Cornwall, he preached to the youth of the Foreign Mission School, with a melting impression; and there is reason to believe, with saving effect through the "demonstration of the Spirit and of power."

From Newbury, Vt., Oct. 12, he wrote a characteristic letter, of which the first and last paragraphs were as follows :

"My dear Daughter,—Since with conflicting feelings and many regrets, I took leave of my family for a seemingly long and dubious journey, I have met with friends and relatives whom I love, and objects and scenes which have interested and delighted me;—but with nothing among them all, that has touched my heart, like a neat little letter, received at Hanover

* On the *atonement*, particularly, then a subject of discussion,—proving from the Scriptures, that Christ died as a propitiation for the sins of the whole, and *not a part* of the world.—"O, how I envy you, your privilege. Capt. Haraden,"—said one of the members. "I would give a year's salary, if I could be a month in his company."

two evenings ago, signed Fidelia. The emotions were such as could only have been produced by all that is endearing in the name of a beloved daughter, united with all that is tender in the remembrances of home. I believe it was your first letter to me, but I hope it will not be the last.

After describing his visit to divers places, he adds: "My excellent friend, Capt. Haraden, whose kindness to me is never to be forgotten, is gaining strength every day, in health and spirits. My hope of benefit to my own health from this journey is *rising*. If restored health or prolonged life may be a blessing to my family and friends, or to my fellow wanderers to eternity in this land or any other, it is to be desired. To sovereign Wisdom would I refer it, and wish all whom I love, or who feel a regard for me, dutifully to refer it.—*One thing*, my dearest daughter, *is needful*; O forget it not—neglect it not—defer it not. My love to your Mother—to yourself and Fox, and your absent brother,—to Elizabeth and Abigail and Mary—to Mr. and Mrs. Cornelius, and to all my friends.

Your father,

SAMUEL WORCESTER.

This journey was a part of the finishing preparation for his journey's end, at Brainerd. His travelling companion thought, that he "had known him before;" but learned that "he had had no conception of his goodness." "He seemed, as if his mind was in heaven." "He was perfectly reconciled to God's will; but felt it a duty to make exertion for the recovery of his health." * * * "It had ever been his practice," he said, "to study the will of God, and leave the event." * * * He often said to those who spoke of his labors in the missionary cause, "I have only to regret, that I have done no more."—"Go forward," he said to Mr. Prime, of Cambridge, N. Y., after some inquiry about the funds of the Board,—"*Go forward!* Let us do our duty, and the funds will be provided. *It is too late to repine!*"

After he returned home, it was work, *work*, WORK, without any intermission. It was certain, that he could not long endure his cares and labors, unless very essential relief should be obtained. In December, he was in such a state of infirmity, that, when walking abroad, he scarcely had any sensations, as of treading upon the ground. And one very dark evening, when in company with a friend, whose sight was so impaired, that he said, "I cannot see which way to go,"—he at once took him by the arm,—responding, "*And I cannot walk.*—But if you will be feet to me, I will be eyes to you. For, if you can believe me, it seems as if I was moving through the air; and I cannot tell whether my feet are upon the ground or not."

On Sabbath, P. M.,* Dec. 31, he preached his last Sermon in the Tabernacle. It was from Ps. xxxix. 12: I am a stranger with thee, a sojourner, as all my fathers were. It was not the general feeling, that it was the last time that his voice would be heard from that pulpit, but it was the firm conviction of some. These listened, as if expecting never again to hear him.

Dr. Worcester himself partook of the feelings of the few, and of the many, but of the many more than of the few. There was no utterance in words or tones, which might not have been perfectly appropriate, if the Sermon had been made for the close of any former year of his ministry,—except in the last three sentences. In fact, it was not expressly written for that solemn afternoon, of Dec. 31, 1820. Yet it was heard as if made expressly for the hour. No Sermon that he ever

* The late most estimable missionary, Rev. Daniel Temple, preached in the morning. The Junior pastor was absent, by an urgent call to visit his father's family.

preached is remembered, like his last in the Tabernacle. It fastened and absorbed the attention so completely, that when the conclusion was pronounced, and the hands were spread for supplication, there were some that could not rise from their seats. They were held down, as having no strength to move.*

After he had come down from the pulpit, he turned suddenly and went back, as if he had left something. He sat upon the seat, for a few moments. Coming down again, he went back the second time. His wife was waiting for him, in the porch of the house. As he turned toward the pulpit, once more, a very dear friend, who had watched his movements, hastened towards him, and said,—“*My dear Sir,—this will never do !*” He pressed her hand, and walked slowly down the aisle ! To leave that pulpit was like tearing him in sunder !

It was a stormy day, Jan. 3, 1821, when he took a private carriage for Boston,—accompanied by two of his friends, and his eldest son, who spent the night with him, at the house of Mr. Evarts. He retired very late, feeling obliged to occupy himself with his pen, in completing his arrangements, as for a long, and possibly a returnless absence. Every thing received his attention, agreeably to his character, in private and in public life.

In the afternoon of the 4th, he walked down to the wharf, where the brig Louisiana was lying. No one was now with him but his son. As they approached the vessel, he broke the silence, looking down with an expression never to be forgotten, and with a firm voice, yet with tones as if making an effort of self-control,—

* Sermon XXXIXth, of Vol. printed after his decease. The last hymns were the 69th and 70th of his own Select Hymns.

he said,—“ Well, my son,—I trust that God will be with you. Give my love to all in the family, and to all my friends in Salem. Say to them, that I go with cheerful hope.”

He said but little more, when he ascended the deck of the vessel, and went down into the cabin. It was severely cold, and he had but a forbidding prospect of a comfortable night, on the water; a fire was kindled, before which he sat shivering, when the orders to “ cast off ” began to be obeyed. The paternal hand pressed the filial. And the Son, who was the last of all his kindred to leave him and to see him, returned to fulfill the last charge, and to repeat the last words, which he was permitted to hear from the father’s own voice.

“ *Brig Louisiana, Jan. 4, 1821.*

My dear wife,—

When Samuel left me, I expected to have been at sea before this time, but it was difficult getting the vessel through the ice, and the sun was down before we completed the passage from the place where she lay at India wharf to the end of Long wharf, where she rests for the night. It was judged not quite safe to go out at so late an hour,—especially as the tide was not favorable, and the ice is moving and floating in the harbor. It is now about half past eight o’clock. The Captain, my young fellow-passenger, and all hands, excepting the mate—who already seems very much my friend—are on shore. They are to return, however, before midnight; and early in the morning we hope to be under weigh.

I felt a little disappointment when I learned that we should not proceed to night, as I love to accomplish things in the appointed time, and have felt in some haste to get away from this frightful climate. But I am content. The *appointed time* for going out is not yet—it may not be tomorrow.

“You know my maxim is to wait upon Providence, and to *follow* as Providence directs or leads.” [He then referred to his first “thought” of a visit to the Indian Establishments,—to his journey for his health, in which he “went rather passively than otherwise,”—and to the advice of Dr. Shattuck and other physicians,* that he should take a voyage to the South.] “The Prudential Committee requested me to go. It seemed to be the finger of Providence. I am on board the *Louisiana*, well accommodated and amply provided by the affectionate and generous kindness of my friends. Here I remain to-night—what will be on the morrow I know not—nor do I know what the Lord designs in bringing me hither. But let us keep these things and ponder them in our hearts.

5. Slept pretty well—fine morning—channel clear, wind fair—sails up at a quarter before 8,—we are going out in fine style. We are now, five minutes to nine, down to the Light house. The pilot is about to leave us. The Lord bless you and our family. Love to all,
SAMUEL WORCESTER.”

By a vessel, which was spoken Jan. 18, a letter was received by Mrs. W. containing his journal of events and occurrences, after sailing, on the morning of Friday, Jan. 5. He first “advertises to some providential indications, and then describes the uncomfortableness of the cabin and his berth, from the cold, or from smoke if a fire was kept. For five days he did not touch his pen.

“Jan. 6. * * * It was eleven o’clock on this same Saturday morning before I could get a cup of coffee. After taking my coffee, I succeeded in a second attempt to put on my clothes, ventured out of my state room, and even staggered up the companion way. But

* In a letter which follows, he remarked,—“Dr. Peirson almost alone had a dread of the voyage; and since I came on board, I have been ready to think his apprehensions too well grounded.”

the fierce piercing wind instantly drove me back. I was sick to fainting, and with the utmost difficulty recovered my berth, where I lay through the day, and through the long night, while the wind was roaring—the sea foaming, the vessel running, rocking and heaving, and the moveables inside rattling and clattering with no small damage. It was to me a sleepless night,—not I think from any fear, and not I trust without some delightful confidence in Him whom the winds and the waves obey.

Jan. 7. Sabbath. Having taken a little rice on the preceding evening, which remained on my stomach, and perceiving that we had reached another temperature of atmosphere, I made an effort to rise pretty early, hoping to be able to keep out of my berth. Again, however, before my clothes were on, I was convinced that the hope was a delusive one. Yet with much ado I ascended the companion way. It was at the very moment of most profound and awful interest. The gale which had blown all night from the north had raised a tremendous sea. Now all at once the wind came round the south-south-west, with nearly equal strength; and meeting the billows rolling in their majesty, the conflict produced a scene surpassing in grandeur all power of description. All around as far as the eye could reach, the waters were piled up in sharp conical hills and mountains, as in lengthened and towering ridges from the angry summits of the one and of the other the comb was breaking with a thousand appearances like enchantment, and the thickening spray flying in all directions; each part by itself, and the whole immense mass was moving with terrific agitation. I knew not why, but I stood at the head of the companion way and surveyed the scene with as perfect calmness, as I had a few weeks before surveyed the hills and waters of the interior of New Hampshire. I remarked to the Capt. who was standing near me in some apparent anxiety,—‘This, sir, is worth a voyage to New Orleans to see.’—‘It is just, sir,’ he replied, ‘what I could wish never to see.’ * * * I had of this day and night another twenty-four hours in my

couch, with scarcely the least refreshment or relief from food or cordial, from sleep or friend.

Jan. 8. Rose up in my berth—attempted to take my clothes for dressing—but instantly fell headlong upon the floor, or rather among the furniture of my state room, which happened to be not in the best order. One of my feet was brought into an uncomfortable situation between my portable desk and a package of books. In attempting to extricate it, I found that my will had no power to move the limb; and for some time I had the unpleasant apprehension that I should never walk again. For three days and nights I had been in my couch without nourishment, without the application of the brush, without exercise, saving what was occasioned by the heaving and rolling of the vessel, which served to produce a high nervous excitement. The nervous stricture and numbness all over me, and especially from my loins downward were dreadful—the feeling more like that of a tightly ligatured limb, than any other I can mention. I set myself to work as I could, to bring a little locomotive power into action. In ten or fifteen minutes my foot was extricated, and in about an hour and a half my clothes were on—but it was after having for many a time sunk down for rest from feeble efforts, and for many a time fallen back from attempts rendered abortive partly by weakness, and partly by the incessant agitation of the vessel. This towering little self was in a condition to feel its weakness. * * How precious in such an hour were the aid of a friend, or of a kind attendant—how inestimable the tender assiduities of a wife!—You will ask was there no one to render any help?—No one. • The Capt. and Mr. P. were on deck; and poor Jack, the cabin boy, was scarcely once or twice within hearing. Had it been Capt. Haraden, some inquiry would probably have been made respecting me, notwithstanding the turbulence of the weather. And yet Capt. D***** evidently means to treat me with kindness and respect. The Lord was my Helper.

On getting out into the cabin and upon deck, I perceived we had come into a different atmosphere—the wind abated—the sea relaxed—and weak as I was I made an effort to keep out of my berth; for the most of the day, I was no more sea sick; but the languor and torpor, and sinking feeling seemed to admonish me, that the wheel at the cistern had nearly stopped. The little I took into my stomach through the day, was thrown off at evening. I went into my couch with a chill,—a strong head wind and a heavy sea kept the vessel in a toss,—and I had another sleepless night.

Jan. 9. As I was trying to get down a cup of chocolate at the breakfast table—the vessel still working violently—I could not, or did not forbear saying, and am afraid with some impatience, that, should the incessant motion continue much longer, my nature would inevitably sink under it. Weak as I was, and my nervous system in dreadful excitement, every movement of the vessel gave me indescribable distress. Within fifteen minutes after breakfast, so it pleased the goodness of God, the wind subsided, and soon afterwards it came round, fair and gentle, and the sea grew calm. The sky was serene—the temperature indicated at 60° —and the day like a fine Massachusetts May day. I crawled up on deck and enjoyed it as well as I could. The air seemed all that I could desire—and yet it was but wind. Though relieved and a little refreshed, yet the languor and torpor which I felt were excessive. The night was also serene, and notwithstanding a morbid and febrile restlessness, I had some refreshing sleep.

Jan. 13. At noon in lat. $27^{\circ} 32''$. The four last days have been serene and most refreshing—the wind though for the most part not fair, has been propitious, the sea gentle, and the vast expanse of ocean and sky has only reflected the unbounded benignity of Him who is present throughout the whole. I have borne the bath pretty well in regular course for three days, and I begin to feel, as if the springs of life were not quite dried up.

Jan. 14. Just from my berth, called by the cry of 'A sail in sight.' Weather continues fine. My health improves a little every day. Yesterday was able to pray with the ship's company, and make a short address to them. You will understand me to mean that my health is recovering from the state, to which it was reduced by the sea-sickness and its circumstances. That was certainly a very low state. * * * But the Lord has been very merciful, and blessed be his Name. He was merciful in hearing me in the day of my distress, and calming so seasonably and so propitiously, the wind and the sea. It may also in due time appear, that the depression of my health to the extreme point, was for its ultimate benefit. Already I feel a strong persuasion that the soreness of my mouth is thoroughly cured. I have perceived since my sea-sickness, not only no soreness, inflammation, or morbid tenderness—but a renovated sense of taste, and a natural state of the mucus membrane, which seems to perform its functions perfectly.

However this may be, or whatever the event, I have yet seen only goodness and mercy in all that I have experienced. In the most distressful hours, my pillow was wet with tears of gratitude I trust, in part; and I found a sweetness not soon to be forgotten, in committing myself and dear family—wife and children, severally and together—to Him, in whose hand is the sea and the dry land—a heart-filling satisfaction in his gracious and everlasting covenant. * * *

With love to all,

SAMUEL WORCESTER."

Jeremiah Evarts, Esq.

"Great Bahama Bank, Brig Louisiana, }
January 22, 1821. }

My very dear Sir,—

It is now seventeen days since I became a temporary resident in this floating habitation—fit emblem of human life. The reason is well known to you; and you, I am sure, will feel the interest of a friend, and

more than a friend, in whatever relates to my voyage and its objects.

On the 18th we spoke the brig Sally, from St. Domingo, on her return passage to New York; and by her I sent a letter to Mrs. Worcester, from which, if duly received, you will have learned the principal circumstances of my passage, up to that date. The first four or five days were severe; and to me, in my feeble state, tremendous. The cold intense—the wind vehement, and, at intervals, in gales compelling us to bare poles—and the sea heavy and violent. Unable to endure exposure to the weather, I could obtain relief from incessant sickness, only by a *fixed recumbency* in my berth; and respite from the rocking and heaving of the vessel, which were most distressing to me, day or night, I had none. My strength was extremely reduced; and my poor shattered system, in a situation too critical to be long continued. One support remained. The same unfailing Hand, which had borne me through the many scenes and dangers of my mutable pilgrimage, was present. To confide in that Hand was as tranquillizing and refreshing, as it was reasonable and safe.

On the fifth day, after a tempestuous night, and a morning affording little promise of relief to my wearied, exhausted, and recoiling nature, the winds were hushed, the billows subsided, and the skies became placid and benignant; and ever since, though variable, the weather has been propitious. My health has required all the attention I have been able to bestow; I have yet, I suppose, not half the strength that I had when I left home. I am not, however, without hope that eventually benefit to my health will result from the extreme depression to which it has been reduced. It may be otherwise; and yet all will be well. The event is with Him, who, in his own way, and for his own pleasure, has brought me hither.

You will not have forgotten a brief conversation which I held with you, on a morning I believe of last August, respecting a visit to our Cherokee and Choctaw establishments. Vivid as, after some meditations

upon the pillow, my view then was of the importance of such a visit, the obstacles in the way of it appeared insurmountable; and I felt a misgiving, which perhaps you perceived at the time, for having even suggested a thought about it to you. Afterwards it would occasionally come over my mind with the mysterious effect of a night vision, whose interesting impressions are fading away. Pressed with infirmities, and cares, and avocations, I could only do from day to day what must not be omitted or postponed, and refer all the future to unerring Providence;—little anticipating that so soon, by the steady course of that Providence, no option would be left me but to enter upon an undertaking seemingly so infeasible.

Before my six weeks' tour in October and November, a desire was expressed by some of my friends, that I should try a voyage upon the water; but reasons for a land tour prevailed. On my return I thought of no more journies or voyages;—but to get through the winter as might be ordered for me, in the bosom of home, where I greatly desired repose. It soon, however, became evident, that I should ill endure the winter. And the opinion of six respectable physicians, after a particular examination of the case, in favor of a voyage to the south, as the *only* means from which I could have a fair prospect of restored health, or of lengthened life, was decisive. After this, to think of remaining at home were presumptuous waywardness.

No voyage to the South was considered more eligible at this season, than to New Orleans; no part of the southern country preferable, for a two or three months' residence, to the States of Mississippi, Alabama, and Georgia, in which our Indian establishments are situated.—In the mean time, independently of the considerations of health, a visit to these establishments for special purposes, had become, in the view of the Prudential Committee, so important as to justify a great effort and sacrifice, if necessary, to its being effected.

The coincidence was striking. The pointing of the

finger of God was plain ;—to the South—to New Orleans—to Elliot and Brainerd—to the important objects, requiring attention at those stations.

It is thus that I read Providence ;—a Book not of enigmas, or of prodigies, or of ambiguous or dubious import, as seems not unfrequently to be supposed ; but of plain style, in the language of fact standing in their regular order, and of direct meaning not hard to be understood. To a mind, which delights in searching out the ways of God, and observing the indications of his will, and which, by exercising, with unctions from on high, has attained a readiness and accuracy in discerning time and judgment, a single fact, with its proper circumstances, may be clearly intelligible. But when we see a number of facts, regularly following one another in the same direction, the intention of Providence becomes proportionably more clear and certain. The certainty is still increased in clearness and strength, when two or more series of facts, independent of each other, and uncombined by any human contrivance or force, are of the same tendency and import, or coincide in the same direction or point.—In the present instance an entire page was open before me, and the whole was written as with a sunbeam.

I have felt no apprehension that in coming on board this vessel, I had fled or was flying from the presence of the Lord ; no fear that on any such account, the Lord would send out a great wind into the sea. On the contrary, it has been to my mind no slight satisfaction, that I came hither in obedience to his direction ; and not as I would humbly trust, without some degree of filial submission, and confidence, and hope. What the end or event is to be, is not yet to be read. It may be the final exit from all earthly scenes, and the dropping of this slender tabernacle, though far away from its kindred dust, yet in the place, whether in the sea or upon the land, appointed by sovereign Goodness for its rest until the rising day.—It may be the accomplishment of something for life and immortality to the wanderers of the wilderness, or dwellers in the dark places of the earth, by an instrumentality so fee-

ble, as to make it manifest for everlasting thanksgiving and praise, that the excellency of the power must have been of God.

At the age of fifty—with a family requiring a father's as well as a mother's care—a people holding his heart with a thousand ties—a study, his loved retreat,

‘Fast by the Oracle of God,’

responsibilities the most sacred and the most weighty—and objects of attention and action for which only he would live and labor,—one could not leave home for an absence so long, and with prospects so precarious, without many reluctances and regrets, and thoughts of serious import, and movements of the inmost heart. But at no period of life, and in no situation or circumstances, while in this world, are we to think of exemption from trials; and where should we be tried, but where we have sensibilities and affections—delights and hopes?—And what is time, or place, or outward condition? Our happiness is in neither. God is at all times and in all places the same; and to feel that we are in him and he in us, is enough for happiness. To feel, filially, that we are where he would have us be, and doing what he would have us do, is all that for ourselves we should desire.

In this suspension of my accustomed labors, and removal from the scenes of action, I see only wisdom and goodness. Amid the engagements and avocations of active life, some important duties, and particularly the most necessary and salutary exercise of self-examination, we are too apt to omit, or but remissly to perform. It is especially so in public life, when the weight of cares, and the urgency of labors, allow little time for any private purpose. It is in such a situation, and especially when the public functions are of a sacred kind, that self-examination—a strict and constant investigation and scrutiny of our motives and views, our feelings and aims, is of the highest importance; and the servant of the Lord Jesus whose heart is sincere, whose conscience is pure, and whose duties are multiplied and pressing, will regard as kind any ordering of

Providence, which brings him to serious reflection, and to a better acquaintance with the springs and ends of his actions and pursuits—his standing with God, and his account for the final day. For purposes such as these, this solemn pause in my course is peculiarly favorable. Placed as upon the limits between life and death—between time and eternity—opportunity is afforded me, and necessity is laid upon me, to review my course of action, and the objects, which have engaged my mind and heart, under the most serious aspects, and in the strongest lights. The impression, let me assure you, is intensely vivid, and awfully profound. It is no light matter to live and act for an everlasting state; and especially in public situations, connected with the momentous interests of the kingdom of God, under that Eye from which no deed, or word, or thought, or feeling is concealed, and which never loses sight of what the Cross demands of every man.

One thing is consummated, and settled in my mind; and that is a full and delightful conviction, that the cause of missions has never held too high a place in my estimation, or engaged too large a share of my attention. This is saying nothing and less than nothing. It transcends—immeasurably transcends—the highest estimation of every created mind. And what is the sacrifice of health—what the sacrifice of life—to such a cause? Be the event what it may—recovered health, or early death—I never can regret what I have done in this work;—but only that I have done so little, and with a heart so torpid.

Though it may seem good to our Master and Lord, to lay me aside, you, my dearest friend, will, I devoutly hope and pray, be continued in the work, for many years. I know well that you too have found it arduous; and that you have long been, and still are, urgently pressed by earthly considerations, to relinquish the situation, which so much to the satisfaction of the friends of missions, you have for nine years held. It will not grieve you in the world to come, if it shall appear, that you have given up earthly objects of great

seeming magnitude and interest, that many might be brought from the confines of eternal darkness to the abodes of immortal light. The world has votaries enough; enough who are deluded by its shows, and its promises; and who, to the neglect of their own eternal interests and those of their fellow beings, give themselves wholly to its fascinations and pursuits. Let the few, whose minds and hearts have been raised to higher views and aspirations, exhibit full and unquestionable proof of their heavenly birth, their immeasurable superiority to the world, and their unreserved and unregretted devotedness to Him, who hath called them unto his kingdom and glory. If, for the unsubstantial, and momentary objects of earthy pursuit, the children of this world eagerly traverse land and sea, encounter dangers of every form, and put health and life and whatever is dear to them at stake; what labors or sacrifices, or sufferings, should not the children of light ever hold themselves ready to yield, when the imperishable interests of the kingdom of light are to be promoted? The world yet lieth in wickedness—in darkness and corruption. The Gospel is the only remedy—the means prescribed by sovereign wisdom for its recovery. To communicate the Gospel to all the families of the earth, is a work to be done by those who have felt its power, and know its value. They have no time to lose—no advantages to be neglected—no talents to be held unoccupied. Christians have yet to feel very differently from what they have been accustomed to feel on this subject. The standard of piety must be raised. Devotedness to Christ and his cause must not be a matter of mere theory; it must be carried into living and demonstrative practice. On this general topic I have some thoughts, which I wish to communicate to you. But this letter is already long, and I will reserve them for another.*

With affectionate and very high esteem,

Yours faithfully, SAMUEL WORCESTER."

* One other letter of the series intended, was written at Natchez, March 23, the most important parts of which have been cited in Chap. II.—In Dr.

Feb. 3d. His Journal, from Jan. 8, was sent from the English Turn, fifteen miles below New Orleans. "The voyage throughout has been a severe experiment. * * My hopes are not depressed. * * My shattered constitution may, with the same Almighty support, endure a little longer, and possibly recover a little strength." His description of his suffering, from various causes, *some of which should not have been*, was sufficiently painful at the time, and the recital would not now be of any advantage.

At New Orleans, the elements were all unpropitious to him. His noble frame was but a wreck of "its form and comeliness." Still he engaged with all his ardor in promoting the cause of missions. He addressed the people of Louisiana, in an appeal of dignity and power, which, in his extremely shattered condition, would not have been anticipated by any, who had not intimately known his intellectual endowments and spiritual graces. The success of it was very grateful to his feelings.

He received numerous letters, some on subjects of business, but all filled with testimonials of Christian friendship and fervent sympathy. Prayer without

W.'s Note-Book, on the voyage, are such scraps as these :—"Whatever concerns religion is viewed with reference to the State. Ecclesiastical law of Massachusetts supersedes that of the Constitutions of Christ,—subjects the churches," &c.—"Alarmed at the raising of \$30,000 for the work of missions—high-minded, honorable men!"—"Ministers show something of the same spirit—must take care at home!"—"Christian Observer—sentiments worthy of the minions of Rome, &c. It stands a dreadful memento of the influence of prescription over the best of minds!"—"Episcopal bench, a splendid pageant of state trophy—monument of subjection as really as the column is of the burning of the city. More of true greatness, I see in Elliot with his Indians at Natick,—more in Brainerd with his at Crossweek-sung." "If we are not raised higher in holier affections and fellowship,—it will be a deplorable case. The spirit of Martyn,—this spirit must rise, till the primitive times are restored."

ceasing had been offered for him,—the evidence of which touched his heart, in its tenderest chords. His character of piety was unfolded in yet more delightful manifestation, as new trials gathered upon him; and although the improbabilities of his recovery multiplied every week, his hope of seeing his family and friends was still firm.

His letters gratefully acknowledged the kindness of new and old acquaintances and friends.*—"The pious ladies, especially," as he wrote to Mrs. W., Feb. 24, "have honored me with frequent calls, in larger or smaller groups, and with a praying society of them, I have been permitted to unite in social devotion,—a sweet and refreshing privilege, reminding me of precious seasons enjoyed with our dear female friends in Salem."

"My heart is every day gladdened with expressions of the warm affection, with which my dearly beloved colleague is remembered in this place. Present to him and his precious wife as much of the love and gratitude as you can; and distribute the same most fully, as you have opportunity, to all our dear friends. Your letter was a most exhilarating cordial to me. Write me as often as you can. Tell the lovely little girls Pa is very glad, that they have been good, and kiss them for me. Samuel, Fidelia, and Jonathan, are ever in my heart, with your dearest self. SAMUEL WORCESTER."

"I hoped," he said in a letter to his 'dear Associate and Brother,' "to have seen you in Boston, and the fail-

* From Alfred Hennen, Esq., Rev. J. B. Warren, Capt. Wm. Brown, Capt Timothy Haraden, Mr. Joshua Goodale, and others,—chiefly from the North;—Rev. J. B. W., in particular, who providentially was passing through New Orleans, on his way from Mobile to Natchez; and who, until the arrival of Dr. Pride, "most devotedly volunteered his services," said Dr. W.,—"scarcely willing to be absent from me a moment, by day or night." A letter of introduction from Mr. W. to a friend in Natchez, has the remark,—“I need present no motives to induce you to render every possible aid to this invaluable man.”

ure occasioned me no small regret. Had you come on board the evening I was held at the wharf,* I should have had many things to say, and our communion, I am sure, would have been sweet; but that gratification was not included in the blood-sealed covenant, which comprises all that is good for us." * * [A case of discipline had sorely grieved them.] "Perfect unanimity, greatly as it was to be desired, was little to be expected. It is the infelicity of some minds, always, or at least, very often,—to 'see men as trees walking.' There are some whose first concern is, that the church should be preserved from the influence of the pastor or pastors; and this weighty duty, with which they have charged themselves, presses upon them in proportion as their pastor or pastors have a reputation for wisdom in counsel and energy in action. *This is for the trial of the patience and meekness of the church, and of those who are set over them in the Lord!*" * *

"By the account you have so feelingly given me of the meeting of the church for prayer on my behalf, on the Friday week after my embarkation, my heart is melted. What am I, a powerless, useless, moth-crushed thing—that prayer in so special a manner should be made for me! Verily I am nothing—less than nothing.—So it is that Divine Wisdom delights to show its wonders. The cross borne by 'Simon, of Cyrene'—of what consequence is that! It is the instrument of the world's redemption. The excellency of the power and the grace was of God. By the same power and grace, even so frail a thing as myself may be made an instrument for the accomplishment of some great purpose of mercy." * *

March 3, he again wrote to his wife,—“You would sometimes have pitied your poor husband, had you seen him attempt to rise, to stand, or to walk. Every one around me has been kindly and solicitously assiduous in lending the aiding hand and the supporting arm, and to only one of them, I believe, have I been

* Mr. C. reached the wharf, next morning, an hour or two after the vessel had sailed.

so ungrateful, as to lay him in the street mud. I was sorry even for that.—Hitherto the Lord hath been my Helper. * * * Exhausted indeed my spirits have often been, but not in the usual sense depressed. For this I would devoutly bless Christ Jesus my Lord,—especially because, as I have the satisfaction to know, the impression is favorable, and in no slight degree, to his holy religion, of which, with all my unworthiness, I am a professor and a preacher. Yes, though separated by eighteen hundred miles of mountains and champaigns, bays and creeks and rivers, forests of all sorts, hamlets and cities,—from the dear objects of my heart—wife, children, friends, church, and parish,—yet, enfeebled and shattered as I am, I do cherish the delightful hope, that I shall see them again, and again with them go into the house of the Lord, to give thanks unto the Name of the Lord. If it seem good to Him, I shall.”

Dr. Wm. W. Pride, of the Elliot Station, was an attendant of Dr. W. from New Orleans.

“Upon entering the room,” where he first saw him in that city, “what was my surprise to behold a figure resting upon a cane, his limbs swollen, and bent through weakness! * * * I should not have recognized Dr. Worcester, had I met him unexpectedly in any other place. He did not, at first, recollect my countenance; but when I made myself known, surprise and pleasure brought tears into his eyes. After a few moment’s silence, he said, ‘Sir, it is interesting to see you at this time. I need not say much; you can at once see my situation. I consider it a kind Providence that has sent you here;’ and other expressions of the kind. * * * During his continuance at New Orleans, there were but few days favorable for exercise. He frequently rode in a carriage, but returned without receiving benefit from the excursion. Under all these discouraging circumstances, a peculiar calmness of mind never forsook him. And though, when in conversation respecting the peculiarity of his situation, the

mention of 'home' was made with an excitement of the tenderest feelings; yet the most cheerful submission to the will of God was always manifested. Often was I surprised at his peace of mind, when earthly hopes and comforts appeared just ready to forsake him.

That intensity of zeal in the service of Christ, which had brought him to his present debilitated state, was not readily yielded; and although his physicians and friends repeatedly urged him to relax in his industrious attention to the great object of his delight, the sacrifice was made with great reluctance. His time was much occupied with the subject; and often when there had been interruptions by company, during the day, the loss, as he called it, was made up by labor in the evening.

* * * * Several friends, gentlemen and ladies, accompanied him to the steam-boat, to bid a last farewell to the man whom they loved and esteemed. From many he had received the kindest attentions during his stay; and now, with prayers and tears, they commended him to God. From the officers of the steam-boat he received the kindest attentions, during his passage; but the voyage was distressing to him. Had he been in health, he said, he should have derived high enjoyment from the many interesting and delightful prospects along the banks of the Mississippi. But during most of the time he was confined to his cabin.

After four days he stopped at Natchez. An intimation of his arrival soon brought Mr. Posthlewaiite to the boat, who welcomed him, in the most cordial and liberal manner, to the comforts and attentions of his family. For a few days, the kindness of friends and the soft and pleasant air of March, revived the drooping traveller; and hopes were entertained, that his health would soon be materially improved.* But a sudden change of weather produced a renewal of

* He issued a circular in the same style and spirit, as that at N. O. Somewhat larger collections were obtained.

his unfavorable symptoms. With regret on the part of his friends, he determined to commence his journey through the wilderness. A pair of horses were accordingly purchased, and on the 27th of March, accompanied by Mr. Byington and myself, he bade adieu to the hospitality of the warmest friends, to enter on the hardships of an uncultivated country.

Few can know the trials endured by the good man on this part of his journey. But the kindness of God was conspicuous in lifting him above the disheartening occurrences in the way; and our minds were led, by his example and exhortations, to look only to that rest, which remains for the people of God.”*

Rev. Cyrus Byington, of the Choctaw Mission, met him at Natchez, greatly to his joy and comfort. Jan. 20th, 1849, he communicated a copy of his Journal, with notes from Natchez to Pigeon Roost.

At Washington, six miles from Natchez, March 26, 1821,—“ We stayed,” he says, “ during the night, and were kindly received by Rev. D. Smith and family. It was in this family, that your father prayed, sitting in his chair,—making request to do so, on account of his infirmities. It was an affecting scene. I remember the stillness of the room during that prayer. * * 27th, a cold day. Rode to Port Gibson. * * * This was a very comfortable place for your father, on account of diet, a bed, a chair too for the sick. (Here we had a chair made to carry with us. His diarrhœa was urgent, and we had to stop often during the day, and be up with him in the night.) * * * [April 2nd, the company reached a place, where Dr. W. was obliged to sleep on a bear-skin, spread on the floor of a cabin. The Journal records various incidents, until his arrival in the Choctaw country,—from which time he received more especial kindness, no charge being made for anything that was furnished.]

“ April 9th. Rode to Leflore’s, a Frenchman, with a Choctaw family. * * * He was kind, and made no

* Missionary Herald, April 1822.

charge. I recollect his telling some anecdote at table, in which he repeated some profane expression, which changed your father's countenance to sadness very soon. Dr. W. slept on the floor again in a bed; I slept on a bear-skin. It was in this house, in the night, when your father having often to be up, that I once took him in my arms, and laid him down on his pallet. He said, 'Oh my dear sir, it is too much for you.'—But I dreaded to have him, with his palsied limbs, make the effort, that his situation required. Tuesday, April 10th. We reached the Pigeon Roost, where Capt. David Folsom lived. He and his family, treated us kindly.—He had begun to repair his buildings, and there was a difficulty in giving your father a retired room, with a fire-place in it.—Your father was a very delicate man. His sensibilities were very acute, in regard to the proprieties of life. * * * We here met Brethren Vail of the Cherokee Mission, and Dyer of the Choctaw Mission. Monday, April 11th. * * * Brethren Vail and Dyer started off early for Mayhew, (33 miles) to request Mr. Hoyt of the Cherokee Mission, to come hither without delay. April 11th, Father Hoyt, his daughter Anna, Brothers Kingsbury, and Hooper, arrived at Capt. Folsom's. There we all met. It was a happy meeting.—Dr. Worcester leaning on my arm walked out to meet Father Hoyt. They met and embraced each other,—Dr. W. saying, 'Dear sir, the desire of my heart is fulfilled.'

We remained at Capt. Folsom's, till April 16th. The latter part of this week, Dr. W. was very sick. His room was cold, and he suffered exceedingly. He was greatly reduced by his disease. His situation became dangerous. He appeared heavenly. In the midst of pain and distress, and while often called up from the nature of his disease, he says to me, 'Am I impatient?' He said, too,—'How would my dear family feel, did they know my situation?' He often spoke of his friends, and tears would sometimes flow. During this season, I had a kettle of wood coals set in the room to warm it. And I proposed to him to leave my pallet on the floor in the same room, and lie down by his

side.—He assented, but as soon as I had lain down near him, hoping thereby to impart warmth, he exclaimed,—and I found he could not bear to have me in bed. So I arose and left him, and fixed his bed as well as I knew how. And as soon as he felt returning warmth, he would call again to get up.—Oh my dear sir, this will pain you.—But it was a sacrifice in the cause of Jesus Christ, on the part of your father. * * *

Sabbath evening, Dr. W. concluded that it would be out of his power to visit Elliot, and he gave up his expectation of visiting that place. This was a painful trial. * * Monday. I went early in the morning to his room. He wished me to write a letter, which he would dictate, to the brethren at Elliot. * * When I went to him to bid him good bye, as I was leaving for Elliot, he said, that no event during his illness or journey, had cost him so severe a struggle, as his not being allowed to visit Elliot. Tears flowed freely. He wished me to give his love to each of the brethren and sisters particularly. It was raining, but we set off, and went to Elliot. * * Here ends my journal.

Brother Kingsbury took your father to Mayhew, where I afterwards visited him. * *

After we left Washington, near Natchez, till our arrival at Pigeon Roost, there was no night, during which we did not have to be up with him. It fell to my lot to attend to him at night.—I had many precious opportunities of conversation, and of witnessing the spirit with which he was endowed. I inquired why no young missionary brother did not attend him, even from home. He told me—I can not give his exact answer.—But I have an impression, the state of the Treasury, he thought, forbade the expense, and he made the sacrifice himself, and determined to start alone.

As you are now, one of the members of the Board, of which your father was among the Founders, and can give counsel in regard to Missions, which he commenced, in faith and prayer,—you will bear in mind that the life of such a man is more precious, than any

bullion of any amount, in this lower world. * * Your father gave me a copy of the Life of Henry Martyn, whose closing days were much like his. I have the book in my lap as I write, having taken it down, to read the name of the donor as entered on the fly leaf. * * *

From your brother in the Choctaw Mission,
CYRUS BYINGTON."

Mr. Byington, in a recent visit to Salem, related of his journey, that Dr. W. was always cheerful, enlivening the dreary way by his instructive remarks and anecdotes. One day he alluded to Buchanan and his early death. "God took him away, because his brethren so leaned upon him. And I confess, that I have not been without my apprehensions that God *has laid his hand upon me for a similar purpose.*"

To Rev. E. Cornelius.

"Doak's, Choctaw Wilderness, April 6, 1821.

Most dear friend and Associate,—

Your very interesting letter of Feb. 26th, I took from the post-office at the Choctaw Agency, on the day before yesterday, together with one from each of my two sons. My heart was greatly refreshed. * * I seize the earliest opportunity, for giving a brief answer, particularly to a part of your letter, on which you lay especial stress; not, however, without apprehension that the earliest opportunity will be too late for the desired purpose.

The question of admitting a Unitarian into the Association of Salem and Vicinity, may fairly be regarded and treated as a new one. No avowed Unitarian has ever been admitted. No precedent or usage of the Association can be pleaded in favor of admission. Not only is the question a new one;—it is one involving most deeply the interests of religion and of the churches, not only within the limits of that Association, but extensively in the State and country.—

Most clearly, therefore, it demands very serious deliberation. And my opinion is that it would be wise to delay a decision of the question, referring it to a committee, whose duty it shall be to consider and report upon it in three months. This will have no appearance of rashness, and ought to give umbrage to no person; and as the measure itself will be a moderate and temperate one, so should all that is said and done relative to the subject be mild and conciliating. There can be no occasion for raising a wind or a fire, by any precipitate or vehement proceedings; there need be no concern lest the storm should not be sufficiently high. The friends of truth in the Association will do well to put on not only the whole armor of God, but the whole spirit of Christ, especially the meekness of wisdom.* This is all that I can say at the present. * * Let my friends all be assured, that never have they had a livelier or deeper interest in my heart, than at this moment. In this assurance you will please accept for yourself an unlimited share. S. WORCESTER."

* From the above it may be seen "what manner of spirit" Dr. W. exercised, in his freest *confidential* communications. He once said, in reply to a question which may be inferred,—“If a man intelligently rejects *the doctrine of the atonement*, I do not see that we can have any hope of him as a Christian” Many specific proofs might be adduced, that he had no other spirit of exclusiveness, than that of the Spirit of Christ.

A well educated lady, moving in a fashionable circle, once accompanied a friend from Boston to the Tabernacle Vestry. “As I went in, I pulled my bonnet over my face, and sat down at the first seat near the door, that I might not be recognized. The meeting had commenced. Your father was then speaking, and the first words he said, after I was in meeting, made an impression on my mind, which time can never obliterate. ‘When the angels in heaven first see a sinner admitted into heaven, they will turn their astonished and inquiring eye to the throne of God. He will point to the Son expiring on the cross, and the great mystery of the redemption of sinners will be manifested to them.’ Before then I was entirely ignorant of the doctrine of the atonement,—hardly knew that there was such a doctrine, but from your father’s remarks, I determined to know something of this great subject” Afterwards, when she called to converse with him, he left her, as she says, “to choose the subject of conversation. I once said to him, I hardly know what to believe. Dr. Channing explains the Bible one way; you and Prof. Stuart explain it differently. ‘At the day of judgment,’ he said, ‘it will not be asked, if you believe with Dr. Channing, Prof. Stuart, or myself,—but, Do you believe in the Bible? You have it in your hands, you can read it for yourself, and must believe for yourself.’ He never argued with me. neither did he ever recommend any religious book for me to read but the Bible. This advice was of great advantage to me, for I afterwards confined myself entirely to the Bible, in forming my religious opinions,” &c.

From Pigeon Roost, April 11, Dr. Worcester wrote to his family some account of his journey, for upwards of two hundred and thirty miles from Natchez, "the most of the way in the wilderness." He still encouraged their hope of seeing his face again.

"Tell the dear little girls that Papa has their pretty little hearts;* is very glad that they are good, and loves them more and more. He will be delighted to see them after the lilac tree has blossomed, and when the strawberries and cherries begin to be ripe. He hopes the oranges were not spoiled, and that Elizabeth and Amelia and Mary have some delicious ones. They must grow good girls every day, and learn to know and to love God and Jesus Christ.

There is yet, my dearest, a long distance between us; but I am every day at Salem, and every day my heart is with you. Most gladly would I cheer you with pleasanter accounts of my health. But you wish to know the simple truth. Let us trust in God, and we shall yet praise him. The trial indeed is sharp and long. But we needed it. There remaineth a *rest*. The beloved church and people, and friends, whom I left at Salem, are more and more dear to my heart. And so, too, is my beloved Zervia."

Under this same date, he wrote to Mr. Evarts, who had informed him of his very "serious alarm," in the embarrassments of the treasury. "I have been distressed for you; but God is yet with us, and the treasury will not sink. * * With all the adversities of my pilgrimage, the Lord is very gracious to me. Feeble as I have been, I hope I have done what will turn to some little account."

The following letter was carried by one of his at-

* They were of ages, six, four, and one. Their sister had enclosed in a letter three figures of hearts, interlocked,—inscribed with the initials of their names, and "their love to dear Papa."

tendants, who pushed his way through the wilderness, as speedily as possible. A verbal message was also sent, which deeply moved the heart of the messenger, and those by whom it was received. The letter was dictated upon his sick bed,—“a letter,” as remarked by Mr. Evarts, in his Report of the Prudential Committee, 1822,—“fraught with apostolical tenderness and dignity, which has been read by thousands with mingled emotions of grief and admiration.”

“Pigeon Roost, April 16, 1821.”

Dearby beloved in the Lord,—

In various scenes and changes ; the perils of the sea and the perils of the wilderness ; in much weakness, weariness, and painfulness, my heart has been cheered with the anticipation of being refreshed at Elliot. At present, however, it appears to be the will of our ever to be adored Lord and Master, that the anticipation so fondly entertained, should not be realized ; I bow to his sovereign pleasure,—always good—infininitely good. Still my heart melts with longing, with tenderness towards that consecrated spot of so many prayers and vows ; toils and tears ; consolations and hopes ; towards all the missionary family ; both those whom I have seen, and those whom I have not seen ; towards the dear children of the forest, the objects of benevolent instruction and labor and care. As many of you as can conveniently come to Mayhew, in season for the purpose, I should rejoice to see there.—May the God and Father of the Lord Jesus Christ, the Father of mercies, and the God of all grace, bring you nearer and nearer to himself, and keep you more entirely in his love,—grant you abundant supports and consolations in the work of faith,—the patience of hope and the labor of love ; make you faithful unto death.—May he bless the school and prosper the work in the nation, and make this wilderness and solitary place to be glad for you ; and this desert to rejoice and blossom as the rose. And when our labors and trials on the earth

shall be finished, in his infinite mercy may we meet in his presence above, and rejoice in his glory forever.

Most sincerely yours in the Lord,

SAMUEL WORCESTER."

Arriving at Mayhew, his symptoms were more favorable. The missionaries from the different stations were convened, April 28th, to hear his paternal counsels. He had much to say, and upon many topics,—particularly in regard to the principles and the practical details of the missionary work.

"I hold the office of a missionary to the heathen, as the highest in the kingdom of the Lord Jesus Christ on earth. It was the missionary office of the Apostles, that gave them their high distinction. * * The great work of the missionary is *to preach the Gospel to the heathen*.† * * It is important, therefore, that the Superintendent should, as soon as possible, be released from secular care, that he may give to his office more of that sacredness and spirituality, that belongs to it."

As he was closing his remarks, which were heard with reverence and love, he said,—

"You are ever to teach the children, in the house—in the field—and by the way. You must teach them, that there is another and a better kingdom. This must be a more sacred territory than is found in Christian communities. It must be here as in Otaheite, where everything at once assumes a Christian character. * * The Choctaw mission has shown an excellent spirit, and has obtained praise in all the churches. I pray God, that this may continue, and that every one exer-

† "We estimate very highly the importance of schools, and of the publication and distribution of the Scriptures, in portions and entire, and other religious books and tracts. But it is never to be forgotten, that it is by the *foolishness of preaching*, that it hath pleased God to save them that believe. Under this impression all our plans should be formed, and all your labors should be directed."—*Letter to Messrs. Hull, Newell, and Bardwell, December 8, 1817.*

cise the most earnest caution, *that no man take his crown.*" *

Sabbath, 29, P. M., he discoursed to the brethren from Phil. ii: 1—18. "I think," he said, "that I shall be able to preach to you a short sermon." It was his last. And from the account of it to the writer in person, when at Brainerd, in 1844, it was worthy to be. "He sat upon the side of the bed," said Mr. Vail, who was there at the time,—“and we all gathered as near as we could. Never did I hear any one so expound the Scriptures. Never, *never*, shall I forget *that* sermon!"

On the next Sabbath, (May 6,) the day before Dr. Worcester left for Brainerd, the church at Mayhew was organized.

"After the adoption of the Articles of faith and covenant," as stated by Mr. Byington, (Jan. 20, 1849,) "Dr. Worcester made some appropriate remarks on the solemn transactions of the day, the privileges and obligations of the children of God, the crown of glory that is laid up in heaven for the faithful, and the dreadful end of the unfaithful. He then, in strains of elevated devotion, offered up the consecrating prayer, and administered the bread to the communicants. This was the last time that he assisted in public worship on earth. I mention this fact with pleasure. Brother Kingsbury had the care of that church, and not far

* "Notes of this Address, taken at the time,"—*Miss. Her.* 1821, pp. 351-2. "It was certainly no ordinary favor of Providence, that so many missionaries from different and distant stations, should be brought together at the only time, when the strength of Dr. W. was such, that he could give them the instructions and counsels, which they desired."—*Rev. Mr. Cornelius.*

Mr. Washburn, of the Arkansas mission, was with him at Natchez. "An intercourse of three days was doubtless of great benefit to a young missionary, just entering on the arduous duties of a new establishment."—*Mr. Evarts*,—*Report of Prudential Committee, 1822.*

from three hundred were received into it, before the removal of the Choctaws. Brother K. uses the same Confession and Covenant still. I know of no other church among all the missions of the Board, that was organized with the benefit of such a counsellor, as was present, when the church at Mayhew was organized."

In the Journal of the Mission, for May 7th, it was recorded:—"We were called to part with our amiable and beloved friend and patron, Dr. Worcester. Though feeble, he has commenced a journey of fourteen hundred miles. * * We feel devoutly thankful, that the Lord has permitted him to visit this mission. We have been animated by his presence, and stirred up, we trust, by his holy zeal, to greater diligence in the service of our great Redeemer."—"I shall never forget," says the Rev. Mr. Kingsbury, in a letter, May 8th, 1849,—“the brief sojourn of your father at Mayhew, nor the impressions which his conversation and counsels made on my mind. * * One great object seemed to occupy his soul; and that was the conversion of the nations to God. This was the delightful theme of his meditations, the burden of his prayers, and the end of all his aims.* * The impressions made upon my mind, I hope, have been useful to me through my whole missionary life.”*

At Mayhew, he wrote *his last letter*, which was the last message that his family received from his own hand.

“*Mayhew, Choctaw Nation, May 7, 1821.*

My dearly beloved wife,—

Mr. Hoyt and Mr. Kingsbury came the next day, as expected, to Pigeon Roost, but I did not reach Elliot before the next Sabbath!

* Rev. Mr. Kingsbury, Rev. Mr. Byington, and Rev. Mr. Wright, received their commissions from Dr. W. They have been signally owned of God, in their long and honorable service.

Arrived through various scenes and changes, infirmities and fatigues. I had been cheered indeed with anticipations of refreshment at that consecrated spot; but our Heavenly Father saw it best that the fondly cherished hope should not be realized. I have not seen Elliot,—I shall never see that place. Soon after my arrival at Pigeon Roost, the bowel complaint returned upon me, bidding defiance to all control or check. My friends about me were evidently very much concerned. To myself indeed my life seemed suspended on a most attenuated thread. With a view to some ulterior arrangements, it became necessary to decide whether I would still retain the purpose of visiting Elliot or relinquish. I bowed to what appeared to me plainly to be the Divine will, and notice accordingly was given at Elliot.

In the fortnight I was at Pigeon Roost, I was brought as low as ever in my life before, since my infancy. But the Lord had mercy on me, and I trust, my dear wife, on you also. On Monday 23d inst., I was carried from the bed to my carriage, and that evening reached Robert Folsom's, eighteen miles from his brother's at Pigeon Roost—the first and only house on the way to Mayhew—and the next evening arrived—the whole thirty-five miles, an entirely new road through the wilderness. I was too much fatigued on my arrival, to think or feel where I was. But at daybreak the next morning, I awoke uncommonly refreshed. One of the first sounds that struck my ear, was that of the bells of the cattle—horses and cows. To me it was holiness to the Lord. The ground was holy—the Lord's plantation, all appertaining was holy—sacred to his use. It was a light in a dark place—a fountain in the desert—a fruitful field in the wilderness—the opening of a glorious millennial scene. Before sunrise, I forgot all the fatigues and pains of the way. These however, I have, every time I move. Having seen all the Missionaries excepting only Mr. Harris, I find a word enough to say and do for my strength, without visiting the Elliot School. This place, one of the most delightful certainly my

eyes ever saw, I leave this morning, with my face towards Brainerd—towards Salem—and O may I add, towards heaven. To God—my hope, would I commit my way, my life, my family—my all. Love to all.

SAMUEL WORCESTER."

Dr. Pride having been prostrated by a fever, 118 miles from Mayhew, a hired man took his place for the remaining distance of 220 miles,—through creeks, and over hills and mountains. It would seem almost impossible for one so enfeebled, as Dr. Worcester then was, to have endured a single mile of some parts of the road. At one time, in crossing a creek, the horses, through unskilful management, become refractory; and very serious consequences might have followed, if he had not exerted his utmost strength with his extraordinary and proverbial skill; while he commanded the attendant to leave the whole charge to *him*, and not to speak a word. At another time, when upon a rugged ridge of the mountainous region, and but a few miles from Brainerd,—he was overturned. "I felt," he said to an informant,—“as if I must certainly die; and commended myself to God, as if my last hour had come. But *I was laid down as easily, as if the angels had let me down in their hands.* And why,” he earnestly added, “may we not think so? ‘Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?’”—(Comp. Vol. I, pp. 33—4.)

The words which he uttered, as he was borne by two of his brethren from his carriage into the Mission premises, on the evening of May 25th, very clearly indicated a strong presentiment, that he should die at Brainerd. It was said to him, “You have got almost through the wilderness.”—He replied, “This may be

true in more respects than one. God is very gracious. He has sustained me, as it were by miracle thus far, and granted me one great desire of my heart, in bringing me to Brainerd. If it be agreeable to his holy purposes, that I should leave my poor remains here, *his will be done!* I would rather leave them here than at any other place."

The next day, he had revived so much as to be encouraged by Dr. Butler, to expect a decided convalescence. On Sabbath, the 27th, members of the church and some others were by his request introduced.

"And being raised in his bed," says the journal of the Mission, "he addressed them in a few words. This address, though short, was peculiarly feeling and interesting. As these people left the room, he overheard one saying to the children, '*he is very feeble—you cannot see him now—you shall see him another time,*'—and he immediately replied, '*Oh! they want to see me; let them come in.*' One said, '*You are very feeble—it may injure you.*' He replied with tears—'*I want to see all my dear children, and take them by the hand.*' The children were then called in. He took each by the hand, as they passed the bed. Having all passed round in procession, they stood and sung a hymn. He was affected to tears, most of the time. After the hymn, he addressed them in the most affectionate manner, which in return melted them to tears."

It was proposed to send for a physician at Knoxville, but he preferred to leave himself in the hands of God,—receiving such care as Dr. Butler and other brethren could afford him. They did everything possible in their circumstances.

June 4th, having before requested Mr. Hoyt to write for him to Mrs. W., he dictated an outline of his journey from Mayhew to Brainerd, adding—"for the rest,

write as you think proper." Mr. Hoyt, in closing his letter, observed :—

"We are held in a state of suspense, with respect to the final issue. But whatever that may be, you will rejoice with us in the covenant faithfulness of our God, when I tell you, that his soul appears in a high state of health and prosperity, and he appears indeed to be 'in a strait betwixt two.' Speaking of the heavenly world and its inhabitants, he said with a most delightful smile—'O how I long to be there!' He is nevertheless willing, and seems desirous, if it is God's will, to continue, that he may be farther useful to the *Church*, and the means of doing more good to the *Heathen*."

The chiefs of the Cherokees appointed a meeting "from different parts of the nation, to welcome their friend." But they delayed it, on hearing that "he was unable to converse." Two of them came as messengers, to whom he spoke a few words. June 5th—it was recorded in the Journal of the Mission,—“Our dear friend is evidently fast going to the eternal world.

* * * For short intervals during the day, he has been in a state of mental derangement. But even in this state his mind was employed on the great subject of building churches and extending the Redeemer's kingdom. 6th. During the day he has been insensible to pain, and to appearance spent much of his time in prayer. He said,—'If I were to choose, I would rather go and be with Jesus, than dwell in the flesh. I do not regret engaging in the missionary cause, but rejoice that I have been enabled to do something towards this great object.'” [“He thought,” as stated by Rev. Mr. Chamberlin, “that by being on missionary ground, he had obtained some information, which would be very advantageous to the cause.”]

June 7th, letters were written, announcing the mournful event, which was soon published in every part of the land, and ultimately throughout the world: "The great, the wise, the humble, the devoted Dr. Worcester is no more. This morning, ten minutes before seven, a most delightful and heavenly smile passed over his countenance; his eyes were immediately set; he breathed until one minute before seven, and then ceased without the least struggle or appearance of pain!"

Thus wrote Rev. Wm. Chamberlin to Rev. E. Cornelius. "This, dear brother, is a gloomy day at Brainerd. We are induced to hang our harps upon the willows and sit down and weep. But we will remember what this man of God has told us, and rejoice;— 'Though I am taken away from this delightful labor, THE LORD LIVES; and He will raise up other instruments to carry on his own work!'"

Of the funeral solemnities at Brainerd and in Salem,—of the Discourses by Dr. Woods and Mr. Cornelius,—of the resolutions of the Prudential Committee, of the Board, and other associations,—of the letters of condolence to the bereaved family, with other tokens of regard,—of the delineations of his character by Mr. Evarts,—of the journals of the different missions, in grateful remembrance of the departed,—and of various obituary notices, or biographical sketches,—it would be easy to exhibit a view, most honorable to his memory.—All his principles of benevolent action have been successfully applied, and all his predictions have been more than fulfilled.* What results we behold!

* "I did hope, dear Madam, that I should see my friend Dr. Worcester once more, if it were only that I might congratulate him upon the success of all the measures, which he had proposed in the Prudential Committee."—*Hon. William Reed, of Marblehead, to Mrs. Worcester.*

Rev. S. M. Worcester, D. D.

" Missionary House, Dec. 25, 1851.

There are some things relating to your honored father's agency and influence in the foreign missionary enterprise from this country, to which I can testify, perhaps, better than any other person now living, having been intimately conversant with the working of the American Board, since the beginning of the year 1822, which was the year following his decease.

1. His agency in determining the particular Constitution of the Board is well known, and you will of course describe it. He himself states, in one of his last letters, now before me, that the idea originated in a personal conference with Dr. Spring, of Newburyport, as they were riding together from Andover to Bradford, to attend the General Association of Massachusetts, and I have always understood that it originated mainly with your father. I may bear my testimony to the singular excellence of this Constitution, as a working instrument, and may say that my own opinion is the same with that held by my associates, past and present. The Constitution of the Board was made for working; and, for forty years, it has worked with less friction, with more unity of object and counsel, (there having never yet been a serious division in the vote,) with a better attendance at the annual meetings, with a more general and stronger public interest in its proceedings, and with a richer development of experience and principles, than could probably have been secured by any other form of organization, essentially different, but operating in the same circumstances.

2. Nothing, however, has surprised me so much, as the nicely adjusted relations of the voluntary and ecclesiastical principles, which there have been from the beginning, in the working of the Board and the missions under its care and direction. I do not suppose that this matter could have been thought out and comprehended in all its bearings, in the early stages

of the foreign missions ; nor that the importance could then have been realized, as it is now, of working the Board, in all its operations, as a purely voluntary institution, and the missions as independent ecclesiastical bodies, in all their purely ecclesiastical acts. But such, when the matter came to be examined into, was found to have been the usage from the beginning ; and this we owe, under God, mainly to the admirable tact of your father. Explanations have been needed, indeed, to satisfy the public mind, and they may again be necessary ; but there never has been, so far as I recollect, a real cail for modification, or readjustment, in the mutual relations and working of these two principles. The ecclesiastical and the voluntary have both always had full play in the system in respect to their appropriate objects, and have been mutually helpful to each other.

3. In every operation there are usages that are of vital consequence ; and when the operation is prolonged and extensive, it becomes of the utmost importance that these usages be nicely adapted to all the elements of the enterprise. Among such usages, after the Presbyterian General Assembly declined the proposal of the Board, in the year 1812, to form a missionary institution of its own, was the utter exclusion of sectarianism from the official intercourse with missionary candidates, and with newly appointed missionaries and the missions. I found this to be the established and invariable habit, when I became a laborer at the Missionary Rooms in 1822, and it has been the almost unconscious habit from the beginning until this day. How important the first ten years were to the forming of such a habit, you will readily perceive ; and also, how easily there might have been a different usage, when we consider that, for the first five-and-twenty years, every individual in the executive body was a member of the Congregational community.

4. With your father originated what is peculiarly excellent in the Annual Reports of the Board, and, also, in the Instructions given to missionaries. He wrote the first ten Reports, and the last of this series,

which is a general retrospect of the first ten years, is a model for such documents. It was he who gave the extraordinary freedom in reporting, which I think belongs to the Reports of the American Board. His Instructions to missionaries on the eve of embarkation, were also unique and admirable. Those to the first members of the Sandwich Islands mission, and those to the first missionaries sent to Palestine, are masterpieces of their kind. Perhaps no one mode of operating on the public mind of our own religious community in favor of foreign missions, was more influential than this in the early period of the enterprise.

5. It was among the sagacious acts of your father, as Corresponding Secretary, to encourage the organization of the missions as self-governing communities, subject to the control of the majority of the members in deliberative meetings. This was an *American* idea, and was the natural result of associating intelligent Americans together in an enterprise; but I think your father's correspondence will show, that he appreciated this method of organization and government, as a means of securing the strongest sense of responsibility in the missions, and at the same time of relieving the directing body at home of an intolerable weight of care and labor.

6. If more attention was bestowed, at first, on the extension of the acts and influences of secular life among savage pagans, than has since been found profitable and wise in missions, I have only to say, that this was a wisdom to be gained only by experience. The prevalent maxim of the times was, that we must civilize such people before we could christianize them; and the highest effort of the knowledge at that day was, to carry the two processes along together by their appropriate instrumentalities. Hence the sending of the farmer and mechanic to the Indians, and to the Sandwich Islands, along with the preacher of the Gospel. It was such missions, too, embracing largely the merely civilizing influences and schools and book-distribution, that were demanded by the actual patrons of the cause. Your father was in advance of the age

in respect to these matters, as he doubtless would still have been, had he been spared to this day.

Most truly yours, RUFUS ANDERSON."

To Mrs. Zervia Worcester.

"Knoxville, May 22, 1822.

My dear Madam,—

I fully intended to write you a letter from Brainerd, —a place which will bring to your remembrance many tender and solemn associations ; but, during my stay there, I was so much occupied by the pressing concerns of the Cherokee and Choctaw missions, that I could not yield even to the claims of friendship or the solicitation of Christian affection. The only letter, which I wrote to my own family, was exceedingly short and hurried.

I have enjoyed the melancholy pleasure of visiting the grave of your beloved husband ; of standing by its side, again and again, and dwelling upon the kind and intimate and confidential intercourse with my revered friend, which I shall always esteem among the remarkable blessings, that my great Benefactor has bestowed upon me. O how delightful and how satisfactory would it have been, could I have conferred once more with the departed, in reference to the mission, at which he left his mortal remains ! Though this could not be granted, yet to stand by the grave of such a man could not be without instruction and consolation. I there learned, that the most useful life must soon come to a close ; that the wishes and prayers of friends, and of a whole Christian community, cannot retain the services of one, whom his Lord sees fit to remove ; that it is a distinguished favor to be employed in a work, which shall fill the minds of survivors with grateful emotions only. I remembered, that ' precious in the sight of the Lord is the death of his saints ; ' that the light of immortality has chased away the darkness of the grave ; and that the passage from this vale of tears to the regions of blessedness, is pleasant to the eye of faith, and triumphant doubtless to the perfected spirit, just escaped from this prison of clay, and finally delivered from temptation and sin.

I inquired, while at Brainerd, respecting the circumstances of the deceased, in regard to sickness and pain—the state of his mind—and every thing that I could think of, which we did not previously know. The following facts will be interesting to you. One morning when Mr. Cushman, at Mayhew, came early into the room of Dr. Worcester, the good man said; ‘I have had such views of the character of God, and of his designs of mercy to the human race, that they more than compensate for the pains and sufferings of my voyage and journey.’ This account was given by Mr. Cushman to Mr. Goodell, and by Mr. Goodell to us at Brainerd.

Mr. Kingsbury informed me, that Dr. Worcester often rode out into the prairie, while at Mayhew, and appeared to enjoy the beauties of the season very much. He had flowers gathered for him, from the rich variety, which that country affords; and ate strawberries with a good relish. Indeed, he gained much while at Mayhew; and was urged much by the missionaries to stay longer with them. But his face was set ‘toward Brainerd, toward Salem, and toward heaven.’ At Brainerd he arrived; but Salem he was not permitted to visit in the flesh; and the place whence his spirit, we trust, ascended to heaven, was one selected by Infinite Wisdom and Infinite Love.

During his short sojourn at Brainerd, he was not able, as you well know, to converse much. Dr. Butler hoped, on the first arrival of your husband, that he would be restored to health; and gave this as a deliberate opinion. This may account for the fact, that he conversed so little. He was waiting for more strength, till his system became too weak for any exertion. At one time, however, he expressed a lively interest in the religious concerns of Massachusetts, and a desire to be employed there again on the side of truth and duty. All the mission family was kind. Mr. Chamberlin was by his bed side continually. For a few of the last days, the decline was very rapid, till the mild, placid, uncomplaining soul was favored with a gentle release from the body.

Let us, dear Madam, imitate the virtues of those, who have gone before us to inherit the promises. Let us prepare to meet them in heaven; laying aside all solicitude as to the time and manner of our removal, and anxious only to obtain the favor of our Judge.

With affectionate regards to your children, I am yours, in the bonds of the Gospel,

JEREMIAH EVARTS."

After citing a part of Mr. Evarts's "Brief Memoir of Dr. Worcester, in the *Missionary Herald*," his own biographer remarks: "These impressive paragraphs breathe no mere evanescent feeling. The character of his departed friend was a treasure to Mr. Evarts."—

Elias Boudinot, who was educated at the Foreign Mission School, and whose subsequent life and lamented death are so well known, had been much in Salem, and with David Brown was an inmate of the family of Mrs. Worcester. She requested him to see that a weeping-willow was planted at the grave of her beloved husband. He attended to her wishes. "But the dear man,"—as he wrote, Jan. 2, 1823,—“needs no mortal monument to perpetuate his name, nor a perishable shrub to speak his worth. His life is the joy of many—his death is the mourning of thousands. His universal benevolence is *his true and everlasting monument.*”

In travelling through the romantic and beautiful region of the Hiwassee and the Tennessee rivers, many have passed along the road over the Chickamaugah Creek, and by the burial-ground, which borders upon it, in the rear of the later mission-premises. The marble monument leads every one to inquire, "Whose grave is there?" And to the tender reply, there has

* Life of Evarts, p. 150. A citation is then made of "the tribute, as just as it is beautiful and touching,"—in the Annual Report of the Board, 1821.

often been a response, as if the heart were saying, "Let me die the death of the righteous and let my last end be like his."

Such was the witness received, when filial affection poured out its own tribute at the grave, where Evarts had so wept. There were then but two families at the place. The chapel was going fast to decay. The trees were thriving luxuriantly in the burial-ground. An oak had struck its roots deep, and very near the sacred dust. The willow that had been planted, had withered away. When a few years more had come, who would be there to resist the forest, and preserve the "monument," unmutilated and unharmed?

Late in the autumn of 1844, that monument became a cenotaph. In the Harmony Grove Cemetery, at Salem, may now be seen a white marble tablet,—with the inscription :

Rev. Samuel Worcester, D. D.,
Pastor of the Tabernacle Church, and First
Corresponding Secretary of the A. B. C. F. M.
Born at Hollis, N. H., Nov. 1, 1770.
Died at Brainerd, E. Tenn.,
June 7, 1821. Aged 50.

His remains deposited in this place, May 5, 1845.

"The Cause of Missions immeasurably transcends the highest estimation of every created mind. * * * Be the event what it may—recovered health or early death—I never can regret what I have done in this work ; but only that I have done so little, and with a heart so torpid."

The well-trodden path is no uncertain witness, that every year these words are read by thousands. But, reader, *he* is not there : "*My father ! my father !* THE CHARIOT OF ISRAEL AND THE HORSEMEN THEREOF !"

A P P E N D I X .

EXTRACT FROM DR. SPRAGUE'S ANNALS OF THE AMERICAN PULPIT, VOL. II. pp. 403—7.

Salem, June 16, 1856.

MY DEAR SIR,—Having prepared two volumes, in illustration of my father's "Life and Labors," I did not expect ever again to write as many lines for the same purpose. For his sake and mine, I could wish that your plan would permit you to copy from the *Missionary Herald* of August, 1821, the "Brief Memoir" by his friend, Jeremiah Evarts, Esq. In so few pages, it would not be easy to exhibit a more admirable delineation of a man, whose public and private life, for twenty-four years, furnished materials for as many volumes.

Dr. Woods's Sermon in the Tabernacle, at Salem, on the 12th of the previous month, was one of his greatest and happiest efforts. Like the "Memoir" by Mr. Evarts, it condensed the author's "personal recollections" in a series of biographical views, so true to the life, that for the place and the end it would be unreasonable to ask for more. The tribute also to my father's memory, by his much beloved associate, Rev. Elias Cornelius, afforded very great satisfaction. Of these, not to refer to other sources of reliable in-

formation, I should be rejoiced if you might so avail yourself, that not one word would have been requested of me.

Yet I must confess that, when I heard those discourses, and when also I read with many tears of delight the "Brief Memoir" by the accomplished Evarts, to whom "the character of his departed friend was a treasure," like the very "price of wisdom," I had regrets that so much was wanting to the completeness and finish of the portraiture. This would of course be very natural, in the ardor of my feelings as a son, who had spent nearly two years in the father's "study, his loved retreat." Not only did I feel that "the half had not been told," but I was certain that, in the relations particularly of son and brother, husband and father, pastor and friend, the beginning only of "the half" could have been known. Such was the conviction of other relatives and friends, who thus the more earnestly waited for the *extended* "Memoir," which Mr. Evarts consented to undertake; but which, by his increasing toils and shattered health, he was obliged to relinquish.

In the volumes to which I have seen fit to allude, there are many pages of my personal recollections, but without any intimation of the fact. And having there written so many hundred pages in all, without once using the pronoun I, as personal to myself, the use of it so often at the present time, it may be more readily believed, is a necessity which would gladly be avoided.

You know who it was, that described man, as "a being of large discourse, looking before and after." Precisely such "a being" was my father, as in my early life I thought of him, when he stood before me,

six feet in stature, and with all the goodly proportions of "a bodily presence," which, (his often infirmities notwithstanding,) was never "weak," any more than "his speech" was "contemptible." In all which, at a glance, inspires respect, or which, upon more close observation, is suited to conciliate esteem, he was eminently favored. There was not a little of the martial element in his nature, while in frame he was fashioned for a noble bearing, as a military man of the school of Washington.

United with no common degree of amiableness and kindness, there was the fullest measure of rational courage, an unhesitating decision of purpose, and a mild but impressive dignity, as if he had been born to a commanding influence. Other things being equal, you can well imagine what power he would have in the government of his family and the ordering of his household. As a "bishop," according to Paul's inspired idea, he was as truly "blameless as the steward of God," as any whom I have ever seen,—“one that ruled well his own house, having his children in subjection with all gravity; not self-willed, not soon angry, not given to wine, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he had been taught, that he might be able both to exhort and to convince the gainsayers.”

His brethren, who were much before him in years, always treated him as if he had every prerogative of seniority. Dr. Spring of Newburyport, for instance, who in age was as a father to him, being twenty-four years the oldest, and not at all unconscious of his own claims to reverence, was yet as a brother; and would confer with him, as if at least of equal "understand-

ing" by reason of "length of days," and as if also the wisdom of the wisest of the aged were in him. Think of a highly gifted, independent, self-relying, powerful, and universally respected man of sixty, thus regarding a brother of thirty-six; and thus continuing to regard him, until his own lamented decease at the age of seventy-two! Not incredible, then, the witness of a brother in the ministry, a few years younger than my father;—"I had feelings towards him, *such as I never had for any human being*. I could not possibly describe them." He referred to feelings of love, confidence, reverence, and admiration.

Careful of his attitudes, movements, manners, in the minutest points, in private no less than in public, my father's carefulness appeared as if a second nature. There was not the least of affectation. He would unbend at the proper times; but no one ever saw him lower himself the merest breadth of a hair below the line of an elastic and graceful dignity. In such seasons, he would rather raise himself in the esteem of those, who knew him both in and out of "the harness," which indeed the "pressure of a thousand labors and avocations"—to use his own words,—would but seldom allow him to "put off."

This was the more remarkable, because he had an exquisite sense of the ludicrous, a choice vein of humor, and untold riches of anecdote, with no lack of mimicry; and could laugh upon occasion the heartiest, though not the loudest or the longest. Quick as the quickest for a repartee or a retort, and not moderately jealous for the rights of his self-respect; able with a feather to take off a man's skin or his head, as he pleased,—he was yet a pattern of magnanimous modesty and meekness, gentleness and tenderness.

“All the Worcesters that I have known,” said his brother Noah,—“possessed passions which were easily excited. It was so with your father; but less so than with many others; or the difference was occasioned by his acquiring early better self-government.”

When his keen sensibilities were wounded, a flush might change his usually placid and benignant countenance, with the instantaneousness of lightning. I have seen him, when as much tried by aggravated provocation, as I think that he was at any time, during the last fifteen of the fifty years of his life. But I never saw him, and I never heard of him, when, for one moment, he lost his self-control. The world in arms, I verily believe, could not have made him tremble, while vindicating what he believed to be the rights of God and “the truth as it is in Jesus.” Nor do I believe that, in any difficulties or perplexities of opposition and evil report, he ever asked himself the question, How will these things affect *me*?

Not deficient in imagination, or any other faculty, and able to excel in almost any department, either of literature or science,—his mind was so well balanced, that his inextinguishable zeal was always regulated by the soundest principles of practical wisdom. The results of his counsels are the “seal,” that this “is true.” And there was no characteristic for which he was more distinguished, and in which *his great strength* was more to be seen, than *the power of thinking justly on sudden or complicated emergencies; and of resolving questions of gravest importance, but altogether new, and therefore to be settled without the aid of any known rule or recognized precedent.*

When the American Board was formed, his labors as the Corresponding Secretary, with the whole sys-

tem now in operation for the conduct of missions abroad, required the same processes of original evolution and determination of principles and rules, as so signally characterized the formation of our Federal Government. Here was displayed his peculiar, if I may not say, his transcendent power among his eminent associates. The great value of "the Constitution of the Board, as a working instrument," "the nicely adjusted relations of the voluntary and ecclesiastical principles," the "origination of what is peculiarly excellent in the Annual Reports, and also in the Instructions to Missionaries," and the "*American* idea" of "organizing the missions as self-governing communities," are justly ascribed to him, by the present senior Secretary, as conclusive witness of his extraordinary "sagacity," and of his being far "in advance of the age."

Dr. Woods and Mr. Cornelius each represented the movements of his mind as rather slow than rapid. "My uncle's mind was not *slow* in its movement; but when he had an important question to consider, he suspended his judgment until he could survey the subject on all sides and in all its bearings,"—was, for substance, the discriminating reply of one, who had seen more of him, than either of those, whose mistake he thus emphatically corrected. I was myself much astonished at the mistake, having so many times seen him, when he appeared to reach an important conclusion, in about the space of the twinkling of an eye; and having also witnessed, in hundreds of cases, the celerity of his pen, in what were pronounced his most elaborate and finished compositions.

He was not fluent. His voice, though clear and musical, was wanting in volume. He was neither an

orator, nor a "tremendous converser." But in an exciting debate, or when "the *Philistines* were upon" him, he moved with a power, which few could manfully withstand. Some who had thought him reserved or taciturn, found him upon acquaintance one of the most companionable of men. A casual interview, or a desired conversation for a short hour, was remembered, as if worth more than a month's study of history, ethics, or theology.

He very seriously impaired his health, in the first year of his academic studies. His constitution never fully recovered from the shock which it then received, by the crowding of more than two years of hard study into one. Not a year passed, after my remembrance of him began, when he was not more or less severely afflicted by sickness or infirmity. And it was always, with rare exceptions, work, *work*, work, let his health be as it might. But at all times, he was *the same happy man*, in the predominant spirit and aspects of his domestic life.

In bereavements and other afflictions, he exhibited the entire sufficiency of the consolations, which he so often had occasion to commend to others. The ever-glowing charities of his heart, which could not be satisfied with the simple giving of the tenth of all, according to the covenant at Bethel,—which, however, he extolled as "worthy of all acceptance,"—were an unfailing fountain of joy and sweetly soothing tranquillity. And in his communion with God, whose holy will in providence he daily studied, just as he "searched the Scriptures,"—and his evident intimacy of pleading with the Lord Jesus Christ, for the fulfilment of whose farewell charge he so unfalteringly labored, to the utmost of the grace given him,—there

was beyond question a blessedness, too sacredly his own, for any but rare and very tremulous disclosures to the very nearest and dearest of his earthly friends.

No one ever saw him promenading with melancholy look, or sitting with his head moodily downwards, or doling out the languid utterances of discouragement and despondency. His trust in God was firm as the granite mountains of his native State. His convictions of "the faith once delivered unto the saints," were as "clear as crystal." Christ was to him "Alpha and Omega, the first and the last." With God's ancient and modern providence, as recorded in history, sacred or secular, ecclesiastical or civil, he seemed almost as familiar as with "household words." And as leaf after leaf of each forthcoming volume was opened to his view, he was sure as of his being, that God's hand, in unerring and unfailing wisdom and goodness, as well as Almighty power, is in all events, working out the glorious purposes of his perfect will. Hence as to himself, his tenderly loved family, the endeared people of his charge, "the church of God" generally, the state of the country, of the Christian or the heathen world,—he was "steadfast, unmovable, always abounding in the work of the Lord."

I cannot now speak as I would of his family devotions; his love for the "Family Bible," with the notes and observations of Scott; his remembrance of the Sabbath and reverence for the Sanctuary. Before the sun went down on Saturday, *his* Sabbath had fully come, and the whole order of the house was rest and peace. On sacramental days, he wore his "bands," and his countenance would beam with the "light of the knowledge of the glory of God in the

face of Jesus Christ." Then "redeeming love" was of all others the delightful, melting theme; and then indeed did he "magnify" the consecrated "office." Not seldom he prayed, as if wrestling like Jacob at Peniel, and preached, as if it were the last Sabbath of the congregation, before "the judgment of the great day."

I would gladly portray him, as he was in the chamber of sickness and in the retired places of sorrow. I would, if space remained, present him as I can now see him, in the midst of "the lambs," which it was his delight to "carry in his bosom." I would present him also, as with the warmest parental love, singularly blended with deferential confidence, he used to regard the early missionaries of the Board of Missions. Never was man more sincere than was he in saying,— "I hold the office of a missionary to the heathen, as the highest in the Kingdom of the Lord Jesus Christ on earth." Those young men had experiences which their present successors can but poorly understand; and which imparted a peculiar tenderness of endearment to their relation to their chief and immediate counsellor and director. With scarce a solitary exception, they seemed to revere and love him, as if he had adopted them all, and had been to them, from their earliest consciousness, the kindest, wisest, and best of fathers.

As the world is overwhelmed with selfishness and enmity to the self-sacrificing spirit of true religion, it is not strange that there were some who spoke of him as ambitious; and thus only could explain the mystery of such intense and unwearied efforts to send the Gospel to the unevangelized. Dr. Woods had them in mind, doubtless, when arguing, with gigantic

energy, "the importance of the Missionary cause, from *its grand design*;" and preparing himself to render but simple justice to the "beloved *Secretary*," who, as he declared, "was as manifestly in his proper place in the Kingdom of Christ, as the hand or the head is in its proper place in the natural body. * *

And you might as well think of doing justice to the character of Moses, without describing his agency in delivering the children of Israel from Egypt and leading them through the wilderness, or of Paul, without exhibiting him as the Apostle of the Gentiles, as to the character of Dr. Worcester, without describing him in this highest and most arduous sphere of his labors."

I submit these fragmentary "recollections," only adding that justice to the living or the recently departed, can never require the oblivion or the neglect of the dead, who, in former generations, were worthy of all praise; and, having finished their course, were translated to the rewards of the faithful in our blessed Lord and Redeemer.

With very high respect,

Yours, most cordially,

SAMUEL M. WORCESTER.

REV. W. B. SPRAGUE, D. D.

SUPPLEMENTARY NOTE.

Since the first publication of these volumes, the author has subjected them to a careful revision. They have also been read by some of his most intelligent and critical friends. It affords him much pleasure, that the errors of the original manuscripts and of the press have been found to be comparatively few, and these of minor importance,—except that the minutest accuracy is to be desired, in every representation of historic truth. And as a considerable portion of the last issues of the work is likely to have a place in public or permanent libraries, it has been thought expedient to append a list of the most important corrections, which would be made in a new edition.

VOLUME I.

Page 4, 11th line,—for SIGNIFIES, *read* SIGNIFY.

“ 36, and 37, Note,—for 1637, *read* 1636.

“ 78, Note, last line,—before Catalogue, *insert* Triennial.

“ 215, for Samuel, *read* George C.

“ 272, &c, for Chauncey, *read* Chauncy.

“ 331, 14th line from bottom,—for repeatedly, *read* reputedly.

VOLUME II.

“ 83, 8th line,—for was, *read* were.

“ 108, 17th line,—after Board, *insert* at Farmington, Conn.

“ 126, Note,—for Macaulay, *read* Stephen.

“ 176, 7th line, after But, *insert* in.

“ 218, Note, line 3d,—*insert* Charlestown, J. Morse, D. D., Jeremiah Evarts, Esq.;

“ 239, 8th line,—*insert* Samuel Newell.

“ 268, 18th line,—for be, *read* have been.

“ 324, 11th line from the bottom,—for In the, *read* The.

“ 360, 5th line,—for “it,” *read* the last.

“ 367, 18th line,—*dele* comma before GENUINE, and “ after CHARITY.

“ 379, Note,—for “Russia,” *read* England. And for “179,” *read* 197.

“ 393, 4th line,—for “Missionaries,” *read* Missions.

“ 473, 7th line,—for “1822,” *read* 1821.

“ 475, Note, last line,—for “1822,” *read* 1821.

“ 478, 13th line,—for “become,” *read* became.

On p. 83. The paragraph in regard to the prayer-meeting, "by the side of a large stack of hay," needs considerable change,—according to the recent witness of one who was present,—the Hon. Byram Green, of Sodus, N. Y. The meeting, it appears, was not, as represented by Dr. Griffin,—a meeting on a day of special fasting and prayer; but was one of a series held on Saturday afternoons, and sometimes during the warm weather, in a grove. Mr. Green says, that the meeting when Mills and the others sheltered themselves by "the hay-stack," in consequence of a thunder-storm, and when prayer was specially offered in behalf of the heathen,—was in July or August, 1806. Hence the "Hay-stack Jubilee" was in 1856, and not, as some still think it should have been, in 1857.—See *Durfee's History of Williams College*, pp. 287—89.

Sept. 21, 1860.

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